

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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Breakthrough near, peace chairman says

By Dan Martin

GLORIETA, N. M. (BR) — "There is more reason for hope for peace" than at any time in the past 18 months, Southern Baptist Peace Committee Chairman Charles Fuller said.

Fuller made the comment after a three-day prayer retreat of the 22-member Peace Committee, executives of the national SBC agencies and seminary presidents.

During the retreat, at Glorieta Baptist Conference Center near Santa Fe, N.M., the presidents of the six Southern Baptist seminaries made a seven-point series of "commitments" aimed at resolving the theological/political controversy that has occupied the attention of the 14.5-million-member denomination for nearly a decade.

The Peace Committee was appointed during the 1985 annual meeting in Dallas and charged with discovering the sources of the controversy, making findings and proposing solutions.

Early in its deliberations, the committee said theological differences were at the root of the problem, adding the political controversy sprang from that center source.

Both Peace Committee Chairman Fuller and SBC President Adrian Rogers of Bellevue Baptist Church in Memphis, Tenn., expressed high hopes after the presidents' proposal.

The seven-point commitment series affirmed and promised to enforce seminary confessional statements; promised to "foster" balanced teaching; pledged "respect for the

convictions of all Southern Baptists;" committed the presidents to pick teachers and speakers from across the SBC "theological spectrum" promised to lead seminary communities in spiritual dimensions; pledged to support evangelism and missions while emphasizing doctrine and heritage; and announced three national conferences on biblical inerrancy.

Attached to the list of commitments were three "philosophical statements." They affirmed belief in the supernatural origin and history of Christianity and biblical accounts of

Related stories on pages seven and eleven.

miracles; belief in full inspiration of Scripture, including that the "66 books of the Bible are not errant in any area of reality;" and belief that, while the seminaries are "fulfilling the purposes assigned to them," they "are not perfect" and there are "legitimate concerns regarding them which we are addressing."

Rogers said the action was "a significant breakthrough" and called the action of the six presidents "courageous."

Fuller told Baptist Press the presidents' "Glorieta Statement" is "a crucial statement which provides great promise for breaking through the logjam."

The chairman added, "I have too

much respect for the integrity and stature of our seminary presidents to believe they would offer a plan which compromised their consciences."

Although the presidents said their plan would be implemented "regardless," the Peace Committee voted 19-0 to affirm the presidents and to accept the plan "at face value."

The committee also voted to end its continuing dialogue with three of the seminaries — Midwestern in Kansas City, Southern in Louisville, Ky., and Southeastern in Wake Forest, N.C. — and to leave lingering questions about theology for the administration and trustees to deal with.

The committee also voted to affirm the SBC Foreign Mission Board and its president, R. Keith Parks. The committee had left open dialogue with the Foreign Mission Board regarding Ruschlikon Seminary in Switzerland.

The action of the seminary presidents and the committee, however, did not meet with universal approval.

Cecil Sherman, pastor of Broadway Baptist Church, Fort Worth, and a leader in the moderate/conservative faction, "absented" himself when the vote of affirmation on the seminary plan was taken and later resigned from the committee, saying he could no longer be part of the process and predicting "theological education will wither."

Despite Sherman's resignation, Fuller described the meeting as "refreshing" and said it offered more

(Continued on page 7)

Billy Hudgens leaves MBCB for church job



Hudgens has accepted the position of minister of education and administration at Woodville Heights Church, Jackson, where he twice served as interim education director, and where he is a member.

Hudgens, a native of Homer, La., has worked with the Sunday School Department, Mississippi Baptist Convention Board, for 18 years. He served as consultant with children, preschool, VBS, and mentally retard-

Continued on page 5)

Conference is "dream" of many pastors in state

By Gene Henderson

Mississippi Baptist pastors will convene the first annual official Pastors' Conference at 10 a.m., Monday, Nov. 10 in the sanctuary of First Baptist Church in Jackson. The conference will feature five Mississippi pastors representing five church settings. In addition, Darrell Robinson, pastor of Dauphin Way Baptist Church in Mobile will be the keynote speaker.

For years, a Pastors' Conference has been the dream of many pastors. Previous efforts to initiate a conference were unsuccessful. Concern was expressed that the conference would detract from the convention. A time for the conference has posed a problem. Through the cooperation of the 1986 Convention Order of Business

Committee and Dr. Earl Kelly, the 1986 Pastors' Conference was allowed to meet the Monday afternoon before the Mississippi Baptist Convention convenes. I personally am grateful to them for relinquishing the afternoon session.

Do we really need a Pastors' Conference? Some of my best friends have asked me the question. Without hesitation, I have responded "yes." Pastors have a unique calling different even from other ministers equally called by God. But, who is pastor to the pastor? My experience and observation is that most pastors seek counsel and confide in a fellow pastor. The Pastors' Conference pro-

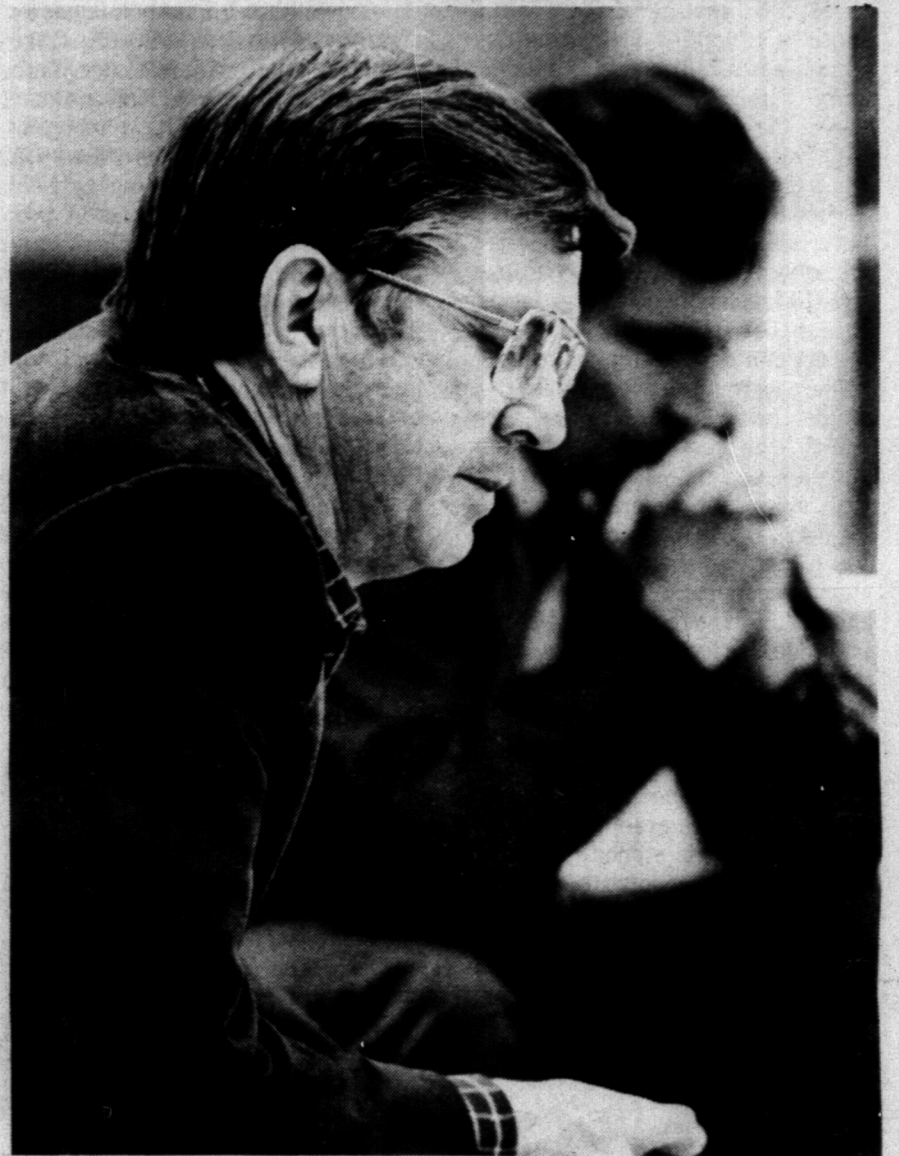
(Continued on page 5)

Owen Cooper has cancer

Owen Cooper of Yazoo City, former president of the Southern Baptist Convention, has been diagnosed at Mississippi Baptist Medical Center as having a rare type of cancer of the duodenum.

At presstime, the family was still in consultation with doctors determining where surgery would take place.

The Cooper family said they would appreciate the prayers of Baptist friends.



Charles Pickering, vice chairman of the Southern Baptist Convention Peace Committee and attorney from Laurel, Miss., prays during the Oct. 20-21 prayer retreat at Glorieta Baptist Conference Center. Joining in the background is Adrian Rogers, SBC president and Peace Committee member. (BP) Photo by Jim Veneman.

Mississippi Convention provides inspiration

By Gordon Sansing

The one hundred fifty-first annual meeting of the Mississippi Baptist Convention, Nov. 10-12, 1986, at the First Baptist Church, Jackson, will provide times of inspiration and information for those who attend. There will be a different format this year as the Convention meeting and business will be conducted in five sessions rather than six.

The theme of this year's convention is "One Heart And A New Spirit" based on Ezekiel 11:19. A group of outstanding speakers will share messages during the three days.

Charles Carter, pastor of Shades Mountain Baptist Church in Birmingham, will deliver the Bible Treasure at each session of the Convention. Lloyd Elder, president of the Sunday School Board, and Lewis Myers of the Foreign Mission Board will bring messages at the Tuesday evening session. Dan Vestal, pastor of the First Baptist Church, Midland, Texas, will bring the closing message of the convention Wednesday

morning.

Speakers from within our own state include Earl Kelly, Frank Gunn, and Odean Puckett. The opening session will feature a recognition of five distinguished leaders in our state: Harold Fisher, Lewis Nobles, Ralph Noonkester, Paul Nunnery, and Paul Pryor. Earl Kelly will bring the message of the evening.

A different choir will be featured at each session of the convention. The Mississippi Singing Churchmen will lead the worship in praise on Monday evening. The choir from First Baptist Church, Biloxi, will sing Tuesday morning.

On Tuesday afternoon the choir from First Baptist Church, Natchez, will sing. The choir leading us Tuesday night will be from the Parkway Baptist Church in Jackson.

The final session of the convention on Wednesday morning will be opened by the Leake County Associational Youth Choir. Eva Hart and Becky

(Continued on page 5)

First, Oxford, sets preaching conference



Brown

Bryson

"Preach the Word in Love and Power" is the name of a preaching conference set for Dec. 1-2 at First Church, Oxford.



Barry

Bryson is professor of preaching at New Orleans

Seminary. And Brown is pastor of First Church, Norman, Okla.

Graham Smith, associate pastor of Morrison Heights Church, Clinton, and Slater Murphy, minister of music at Fairview Church, Columbus, will be music leaders.

Barry will talk about the spiritual foundations for preaching, preaching the Word — in love and in power. Bryson's topics include the meaning of expository preaching, the art of preaching through a Bible book, and expository preaching — the Book of James. Brown will talk about his plan for preaching, preaching to meet the needs of people, and legitimate shortcuts to sermon preparation.

Besides offering practical helps for weekly sermon preparation, the workshop will offer an in-depth study of preparation and delivery.

To make reservations, write Julius Thompson at Box 530, Jackson, Miss. 39205 prior to Nov. 21. The materials and one meal will cost \$10 per person.

Southern Seminary prof chosen for Spell Lectureship series

CLINTON — Wayne E. Ward, professor of Christian theology at Southern Seminary in Louisville, Ky., will be the speaker for the annual Spell Lectureship at Mississippi College Nov. 3-5.



Ward

Ward will be addressing the student body, faculty, staff and public during 10 a.m. chapel services on both Monday and Wednesday. The general theme for the lectureship this

year will be "Faith Under Fire," with Ward's Monday chapel address entitled "The Bible Speaks" and the topic for Wednesday being "God Is Always There."

In addition to his chapel appearances, Ward will speak to the Baptist Student Union in classes, and informally.

The Spell Lectureship is endowed by Dr. and Mrs. Howard E. Spell of Clinton, both of whom continue to be active in the life of the College. Dr. Spell served on the faculty and administrative staff of Mississippi College from 1927 until his retirement in 1973.

Ministers' wives will hear Marjorie Kelly at banquet

The annual Mississippi Baptist ministers' wives' banquet will take place just prior to the opening session of the Mississippi Baptist Convention, Nov. 10. The banquet is set for 5:30-7 p.m. at Broadmoor Church, Jackson, with Marjorie (Mrs. Earl) Kelly as featured speaker.



Kelly

Lynda (Mrs. Jim) Street of

Cleveland will give her Christian testimony; Rita (Mrs. Lloyd) Sweatt, music secretary/associate at Broadmoor Church, will present vocal music; and Joy (Mrs. Jim) Yates of Yazoo City will speak on resources for the minister's wife.

Fellowship time begins at 5 p.m. at the church with official adjournment at 6:45.

The banquet requires that reservations be made no later than Nov. 5. Enclose a check for \$7.50 per person to Church Administration-Pastoral Ministries Department, Box 530, Jackson Miss. 39205.

Bivocational ministers' council will meet in Jackson Dec. 4-5

The National Council for Bivocational Ministries will meet Dec. 4-5 in Jackson at the Sheraton Regency Hotel.

The meeting begins at noon and concludes the next day at the same time. Dale Holloway is national consultant for bivocational ministries for the Home Mission Board.

Convention committees are in place

A number of committees are in place before the annual Mississippi Baptist Convention takes place each year. At the convention the president names the Committee on Committee for the next year; and the Tellers Committee, Credentials Committee, and Registration Committee are already in place.

The previously appointed Committee on Committees nominates each year for election by messengers the Committee on Order of Business, Committee on Nominations, Baptist Record Advisory Committee, Committee on Constitution and Bylaws, Committee on Resolutions, and Committee on Time, Place, and Preacher.

Current Order of Business Committee members who have produced this year's convention program are Gordon H. Sansing, chairman; Hall Buchanan; Tommy Vinson; Mrs.

James Yates; Ronnie Massey; and J. W. Brister.

The current Committee on Nominations is Odean Puckett, chairman; Fred Selby; Richard Spencer; Bill Ireland; and Mary Ann Cooper.

This year's Committee on Committees consists of Hueston Adkins, chairman; Dennis Duvall; Gerald Harris; Ray Lloyd; and Sue Tatum.

The current Committee on Constitution and Bylaws is Mary Libby Payne, chairperson; Ed Holmes; Ken Bishop; Danny Prather; and Jimmy Porter.

The present Baptist Record Advisory Committee includes Marcus Finch, chairman; Gary Holland; Martha Chambless; Ferrell Cork Jr.; Bruce Hill; and Owen Lusk.

The Time, Place, and Preacher Committee includes James Richardson, chairman; Truman Scar-

borough; Warren Rowe; Beverly Tinnin; and Gene Henderson.

And the current Resolutions Committee consists of Roy McHenry, chairman; Mrs. Joan Tyler; Mrs. Jean Bond; John Armistead; James Street; W. W. Walley; and Red Ruffin.

The 1986 Registration Committee was recruited from the membership of First Church, Jackson, host church for the convention. Members are Mrs. Frances Smira, Mrs. Becky Lott; Mrs. Louise Lockhart; and Mrs. Janet Jordan.

The 1986 Tellers Committee has on it Johnny Collins, chairman; Wiley Reid; Martin Hayden; Mrs. Betty Jo Dowdy; Bill Crider; Mrs. Gail Benedict; Don Lum; and M.C. Johnson.

And the 1986 Credentials Committee is Ed Griffin, chairman; Mrs. Delores Ballard; Bobby Redding; Grady Crowell; and D. J. Benson.

WMU will sponsor snack supper for women in church vocation

The Mississippi Baptist Woman's Missionary Union is sponsoring a "come and go" snack supper for women who are serving as professionals in church-related vocations in Mississippi.

This informal get-together, designed for fellowship and an opportunity to get acquainted, will take place on Monday evening, Nov. 10, beginning at 5 p.m. The WMU office in the Baptist Building in Jackson is the site of this event.

Invitations have been mailed to female church staff members, as well as teachers and staff members in Baptist-related institutions in our state.

For additional information concerning this meal, contact Marjean Patterson, WMU office, Box 530, Jackson, Miss. 39205 or phone 968-3800.

MC to award Golden Arrow to C. Waller and F. Gunn



Waller



Gunn

of Mississippi during her husband's term as governor 1972-76 and Frank Gunn, a 1967 graduate of MC, is pastor of First Church, Biloxi, and president of the Mississippi Baptist Convention.

Mrs. Waller is a former alumni fund general chairman and Gunn is a former MC trustee.

Mississippi College will be awarding two "Order of the Golden Arrow" awards to Carol Overton (Mrs. Bill) Waller and Frank Gunn, during homecoming activities on Oct. 1.

The awards will be given during an alumni awards luncheon on campus in Clinton at noon, Oct. 1.

These awards are given to "those who excel in their chosen profession and display loyalty to the institution."

Mrs. Waller was the First Lady

Pastor dies at 75

J. L. Morgan, 75, died Oct. 25 in Meridian with burial in Toomsaba Cemetery. He was pastor of Emmanuel Church, Meridian.

Morgan is survived by his wife Dee Phillips Morgan; sons, Phillip L., Dennis W., and Sidney H., all of Toomsaba, and Duaine P., of Philadelphia, pastor of Salem Church; daughters, Johnnie Sue Davis of Toomsaba, and Jonell Giroux of Clearwater, Fla.; two sisters and several grandchildren.

Parenting by Grace workshop slated

A special leadership workshop for Parenting by Grace is scheduled Dec. 11-12 at the Baptist Building in Jackson.

Workshop conductor will be Harold Bergen, family ministry consultant at the Baptist Sunday School Board in Nashville.

Parenting by Grace is a Christ-centered methodology for child rearing.

A \$38 registration fee is required by

Dec. 1 to be mailed to the Church Training Department, Box 530, Jackson, Miss. 39205. The fee includes two lunches and materials.

The workshop begins at 10 a.m., Dec. 11 and concludes at 4 p.m. the next day.

A total of 509 parents and church leaders from 109 Mississippi Baptist churches recently attended interpretation seminars on Parenting by Grace.

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Foreign Board adopts \$165 million budget

By Erich Bridges

RICHMOND, Va. (BP) — Southern Baptist Foreign Mission Board trustees adopted a 1987 budget of \$165.2 million Oct. 15 for the work of its more than 3,700 missionaries worldwide.

The budget represents a nearly \$3 million increase over the 1986 budget, which included Southern Baptist hunger and relief gifts for the first time.

But because hunger and relief giving for this year is predicted to fall about \$5 million short of original projections, the actual budget increase for 1987 will total almost \$8 million.

The 1986 Lottie Moon Christmas Offering goal of \$75 million, if reached, will fund more than 45 percent of the 1987 budget. That reflects a continuing rise in the portion of mission work supported by Lottie Moon gifts. It is also a \$5 million jump over the 1985 goal, and \$8.1 million (more than 12 percent) above actual Lottie Moon receipts for 1985.

"In a time when inflation is in the 1.5 to 2 percent range, we're talking about a Lottie Moon increase that's six times the rate of inflation," said Carl Johnson, Foreign Mission Board vice president for finance.

Southern Baptists' regular Cooperative Program giving through local churches will provide \$63.5 million, or 38.5 percent of the board's budget.

Other income sources include a projected \$11 million from investments and \$3.7 million in designated contributions.

Overseas ministries and projects claim more than 87 percent of the total budget. Nearly \$96 million will support missionaries and their families.

Another \$33 million will pay for field mission work, and \$15.2 million will finance capital needs such as missionary housing, churches, schools and medical facilities.

The domestic budget for home office staff salaries, administration and promotion is about \$20.3 million, or 12.3 percent of the total budget.

The fall in value of the U.S. dollar against some overseas currencies such as the Japanese yen will continue to push up the overall cost of living overseas for missionaries, as well as their operating and capital expenses.

But worldwide mission work this year has not suffered as much from the dollar's decline as budget planners had feared. While costs rose in Asia and Europe, the dollar stayed strong or even increased in value in some other regions. Johnson said economic studies indicate the dollar decline has bottomed out or at least stabilized.

Erich Bridges writes for the Foreign Mission Board.



Massey Richardson

Acteens, mothers are invited to Camp Garaywa



Flanagan includes three meals, overnight accommodations and insurance.

Leading a Bible study will be James Richardson, pastor, First Church, Madison. Music director will be Bill Flanagan of Raymond. Conference leaders will be Mrs. James Richardson, Mrs. Ray Massey, Betty Smith, and Deborah Nichols.

Student summer missionaries Told Watson and Vernon Peacock will provide missions messages.

Additional information may be secured from WMU, Box 530, Jackson, Miss. 39205.

MBMC plans teddy bear clinic for kids

Mississippi Baptist Medical Center in Jackson invites children to bring their teddy bear or favorite doll to the Emergency Room on Saturday, Nov. 8, 1-4 p.m.

The purpose is to teach children about emergency medical treatment by treating their toy for whatever "injury" the child says it may have. Instruction on how to dial and use the 911 number will be offered and tours of an ambulance and MBMC's Air-STAT helicopter will be provided.

Parking will be available in the Medical Arts parking lot. There will be signs to direct the "patients" to the treatment area. Parents are encouraged to bring their cameras. For more information call 968-1704.

Billy Hudgens leaves MBCB

(Continued from page 3)

ed. His resignation is effective Nov. 15. He graduated from Baylor with a BA degree, and received his MRE at Southwestern Seminary.

Hudgens served as education director at First Church, Pascagoula, and at Fifteenth Avenue Church, Meridian.

He and wife, Doris, have two children, Wendy and Craig, both married and living in Dallas.

The number of perfect children in the world is in direct proportion to the number of average parents. — Gold Rush, Cripple Creek, Colo.

Thursday, October 30, 1986

BAPTIST RECORD PAGE 5

Withered legs no barrier; man crawls to church work

SUMBAWANGA, Tanzania (BP)—Enos isn't crawling to heaven. But because he crawls many others will go there with him.

Three years ago when a Baptist church was started here, Enos was one of the first converts. And despite two withered, completely useless legs, he responded not only to God's offer of salvation but also to God's call to service. Today, even without a missionary working in the area on a regular basis, 11 churches exist in and around Sumbawanga — and Enos has started six of them. Sometimes he travels by bus, but often he crawls, pulling himself with his arms, to cover the miles to minister and preach to his congregations.

"How does one preach dedication of life to someone like Enos?" asks Jim Houser, a Southern Baptist missionary working as a general evangelist in Tanzania. He preached in Sumbawanga this summer and met Enos after the African church planter crawled into the church, sat on the front row and "sang, clapped, and participated with enthusiasm and joy."

"We Baptists from America have so much to learn," Houser says.



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Mississippi Convention

(Continued from page 3)

Payne will be our accompanists.

The prayer and desire of the Order of Business Committee is expressed in the theme scripture which says: "And I shall give them one heart, and shall put a new spirit within them. And I shall take the heart of stone out of their flesh and give them a heart of flesh, that they may walk in my statutes and keep my ordinances, and

do them. Then they will be my people, and I shall be their God."

It is our hope that you will be a part of this convention meeting as we together seek the mind and vision of God for his people who are called Mississippi Baptists.

Gordon Sansing, pastor of First, Vicksburg, chairs the Order of Business Committee.

CARRIAGE HILLS BAPTIST CHURCH Southaven, MS.

20th ANNIVERSARY CELEBRATION Sunday, Nov. 2, 1986

Rev. David Merritt, preaching

Dr. J. B. Miller, preaching

Mr. Jack Childs, singing

Dinner on the grounds

All former members and staff invited.

Letters to the editor

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld.

Lost power

Editor:

This letter is in response to "name withheld" in last week's paper. I was born into a Baptist home and brought up in and saved in a Baptist church. I am married to a deacon, and we are very active in our Baptist church.

Now that I have established that I am Southern Baptist, I have something to share. I have realized that sometime in the last 2,000 years the church began to lose its power. Before Christ ascended he gave us all power, yes, even for the elders of our churches to be able to "lay on hands" and, through Christ, heal the sick. Read Mark 16:16-18 and James 5:14,15. Our churches and preachers have "watered down" the word of God until people do not realize or believe the power God intended for us to have as Christians.

I can speak up on this because of the study I have put into healing. You see, I have a child that has seizures. Doctors cannot heal her; only God can. There are others in our church who have seizures, several with serious heart problems, and two with cancer. The church I attend does not practice "laying on hands" but oh, how I wish it did. Before you judge the churches that do exercise that God-given power, read the scripture that I have listed and walk in my family's shoes for one year.

Name withheld
by request

Life begins at 80

Editor:

Thank you so very much for the Baptist Records you and your staff

are putting into the homes of Mississippi Baptists, and to many beyond our state borders. You are reaching our people. No one is happier than I am.

Your editorials are outstanding and just what we need at this time. The news items from the churches are inspiring sister churches to greater efforts worthy of reporting. The devotionals and Sunday School lesson comments are looked forward to every week. The interesting articles by Anne McWilliams are widely read. The work of our Lord entrusted to our state and Southern Baptist agencies are being intelligently presented. The Cooperative Program receives major emphasis.

"The letters to the editor" are giving all an opportunity to have their say. We Baptists have ideas of our own.

Bruce Hill's devotional had me looking for it every week. Bruce is a great layman and a close friend of mine. Enlist more laymen to write. We have some fine ones in our state!

My! how I wish that the members of the Baptist Record Committee of the Mississippi Baptist Convention Board were alive who worked with me when we went against the order (so to speak) of M.P.L. Love, chairman of board who told me, "Olander there is nothing we can do this year for the Baptist Record. I never was a good 'yes man' and that fall not a member of the committee was. From 4,001 subscribers Jan. 1, 1935, things have changed. Yes, I am glad.

Brother editor, don't count me out yet. For Moses and for me, "Life began at 80." God used many years in making us usable. I am only 92.

C. J. Olander
Meridian

Thanks to foundation

Editor:

I am a native of Brandon, presently in my second year of study at Southwestern Seminary. I would like to express my deepest gratitude to the Mississippi Baptist Foundation and all who support it.

Many students, like myself, receive scholarships each semester while answering God's call to prepare for the ministry. These scholarships enable us to continue our education with much greater ease.

I am sincerely grateful to the Foundation staff for its kind personal attention and to the many contributors who invest in our ministries. Not all my fellow students are fortunate enough to receive such support from Baptists in their state. It is good to know that Mississippi Baptists support us. It is my prayer that I will prove worthy of the investment made.

I look forward to the day when I can give support to others as it has so graciously been shown to me.

Kay Ready
Fort Worth

Student Convention

Editor:

It was a special privilege indeed for my wife and me to attend the opening session and the luncheon for the adult and student leaders the next day of the recent State BSU Convention here in Jackson.

The hundreds of students present, with all their enthusiasm, and the messages and music, all Christ-centered, blessed our lives and encouraged us to believe that, although Mississippi may be "on the bottom" in some ways, we are near the top, if not the top, in Mississippi Baptists' work among college students.

Again, I am very grateful for the 22-year leadership of BSU in our state by Ralph Winders and since by his

successor, Jerry Merriman, along with the many local directors and student leaders who have worked or who are working with them, certainly not excluding Lloyd Lunceford and Paulette May, the two fine workers in the state Student Work Department.

Charles W. Horner
Jackson

Charles W. Horner was the first student work director in Mississippi, holding that post from 1946 until 1956. He went to South Carolina to assume the same position there. He was succeeded by Ralph Winders, who preceded the present director, Jerry Merriman. — Editor

Alaska missions

Editor:

I am making an appeal to the many readers of the Baptist Record to be in prayer for a little group of Christians who are trying to get a mission, and hopefully a church in the future, started in the town of Girdwood, Alaska.

The leaders in this effort are Doris and Robby Barnard and a young missionary couple Jay and Madeleine Crowds.

They began with just a few for Bible study in the Barnard home and are now having Sunday services. Jay is serving as pastor at this time and doing a fantastic job. In fact, there were 27 in attendance last Sunday and one young man has been baptized.

Girdwood is a lovely town, and it is also a ski resort where hundreds of people go. The fields are certainly "white with harvest" there, but there is no church of any kind.

I am sure that some of your readers have been to Alaska during the winter months. It takes a complete dedication and love for the Lord to attend an already functional church in that area. You step out of your car on solid ice and snow and literally slip and slide to the church door!

Imagine the work, prayer, and com-

mitment it will take to start with a few, and build up a dedicated congregation! These workers already have that. Now they don't want an audience, they want an army. That army is there. All that is needed is for someone to reach them.

With your prayers, along with those of my church family, I know that they will keep progressing and have a building of some kind in which to worship and bring the lost to Christ.

Helen Williams
Halbert Heights Church
Brookhaven

Growth experience

Editor:

Since there was such an interest in the office of First Vice-President last year I thought the following would be in order.

It has been a very high honor for me to serve in this office during the past year. Earl Kelly and Frank Gunn have been very gracious in keeping me informed and inviting me to be a part of all the committee meetings. Gordon Sansing and the other members of the Committee in Order of Business have been very cooperative.

Working very close with the leaders across our state has given me a new appreciation for them and the work they do. I must say the Order of Business Committee worked prayerfully for long hours to bring us a very outstanding program. They were, however, limited in that the convention has been abbreviated somewhat. Personally, I think they did an excellent job.

In keeping with the theme, ONE HEART AND A NEW SPIRIT, I want to request that my name not be placed in nomination for the office of first vice-president again this year. I choose to limit myself to one term, thus allowing someone else the same growth experience that has been my pleasure this past year.

Jerry Mixon
Winona



Senior Adult Corner

The Ageless Wonders of First Church, Macon, met recently for their monthly luncheon with a "Back to School" theme.

Mrs. Beatrice Perkins opened the meeting with the ringing of the school bell, and following a business meeting, the members told of their first day of school, or some incident about their school days. Several brought pictures that brought back memories. Each person had brought a lunch such as they took to school, and were served homemade ice cream and cake.

Pictured are two of the "school girls" dressed as for the first day of school, left, Mrs. Edna McGuire in her middie blouse, black stockings, and flat black shoes, and right, Mrs. Ella Pearl Hill with "pig tails" and holding her primer.

SCRAPBOOK

The astronauts

The autumn evening was a cooling torch,
and the children tumbled out from the porch.
"Hey, look at all those stars!
Some day I'm going to Mars,"
he said. She countered, "I must see Venus."
"Saturn." "We'll walk with the moon between us."

"There's so much on Earth I want to see,"
said the littlest girl, age seven.
"I'll wait until Jesus comes to take me,
because he knows the way to heaven."

—Violet Tackett, McComb

Prayer

Now I lay me down to sleep, Lord.
Remove from my cynical mind those dark
thoughts
That would cast aspersions on those nearest
and dearest to me.
Lift me, spiritually, from this firm bed
of reality,
And place me gently on the soft grass of my
childhood.

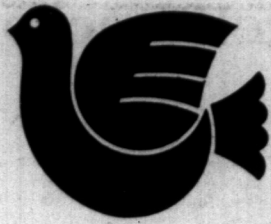
Faith

When hope is gone hold closer faith
Let the faltering heart reach for
And the despairing mind absorb
Its steadying strength
Faith is the lifeline to God's power
The stairway to towers of truth
Reasons and intellect wither,
Savings dissipate,
Health fails —
All seems lost
But faith renews and lifts
A shriveling spirit
To arise in glorious triumph.

—Monette M. Young
Jackson

There, lying on my back, let me see once
more
Those fluffy summer clouds overhead.
Let me again, even as that wondering child,
Pause, and search intently for your presence
there,
And, finding it, fall into restful sleep.

—Maxine E. McAdory
Jackson



Breakthrough near

(Continued from page 3)
hope than at any time since the committee was created in 1985.

"The meeting produced the most far-reaching potential of any we have had in the year and a half we have been in existence," Fuller said. "We saw more reason for hope than at any time in the life of the committee."

He said there are five reasons the meeting was "refreshing" and productive.

— "First was the enormous importance of prayer by people all over the world for this retreat and the large proportion of time given to prayer during the retreat agenda.

— "Second was the inspiration of this strategic assembly of leadership meeting with a common agenda.

— "Third is the honest, open contributions made to our sessions by the SBC agency leaders. We heard them.

— "Fourth is the weariness with the controversy which produced room for moment.

— "Fifth was the crucial statement of the seminary presidents which provides great promise for a breakthrough."

Fuller commented that in the peace process "peace at no price is as im-

probable as peace at any price is undesirable."

In addition to the prayer retreat and the president's statement, the Peace Committee also:

— Voted to ask William Crews to continue as a member, even though he was elected president of Golden Gate Seminary, Mill Valley, Calif., during a trustee meeting Oct. 13.

Crews, who has been on the committee since its inception and was chairman of the visitation subcommittee which visited Southern and New Orleans seminaries, had expressed a willingness to resign if the chairman and committee felt it was appropriate.

— Encouraged Southern Baptists to abide by the Peace Committee request to declare a year-long moratorium on political activities.

— Passed a motion affirming the leadership of all Southern Baptist agencies.

— Set its next meeting for Dec. 1-2 in Atlanta.

— Affirmed its previous decision to make a preliminary report at the February meeting of the SBC Executive Committee and to have a final draft ready for release in early April.

Dan Martin is BP news editor.

Sherman resigns Peace Committee

GLORIETA, N.M. (BP) — Saying he cannot be part of the current process, Cecil Sherman has resigned from the Southern Baptist Convention Peace Committee.

Sherman, pastor of Broadway Baptist Church, Fort Worth, made his surprise resignation at the end of a three-day prayer retreat during which presidents of the six Southern Baptist seminaries issued a seven-point "commitment" aimed at resolving theological problems in the SBC.

Although he said the resignation was not up for discussion, the Peace Committee accepted it, thanking him in their motion for faithful service during the 18 months the group has been meeting.

Sherman told Baptist Press he "absented" himself when the Peace Committee voted 19-0 to "affirm the seminary presidents" and to "express our appreciation to them for their effort at reconciliation."

Sherman resigned during the committee's executive session but gave a written statement to Baptist Press afterwards.

"The Peace Committee has begun to 'make progress,'" he said. "Most of my friends in the Peace Committee are elated at the 'progress' we have made in the Glorieta meeting. I do not share their euphoria.

"The statement made by the six seminary presidents sets a course for

theological education in the Southern Baptist Convention for years to come. What fundamentalists have wanted, the Peace Committee has helped them get," he said.

Sherman added: "Fundamentalists began with the premise theological education was 'drifting into/towards liberalism.' The Peace Committee bought this premise and became one agent to bring pressure to bear on our seminaries.

"I started from a different place. Our six SBC seminaries are conservative by any normal use of the word, and they have been responsive to the constituency. Some of us on the Peace Committee have consistently made this case.

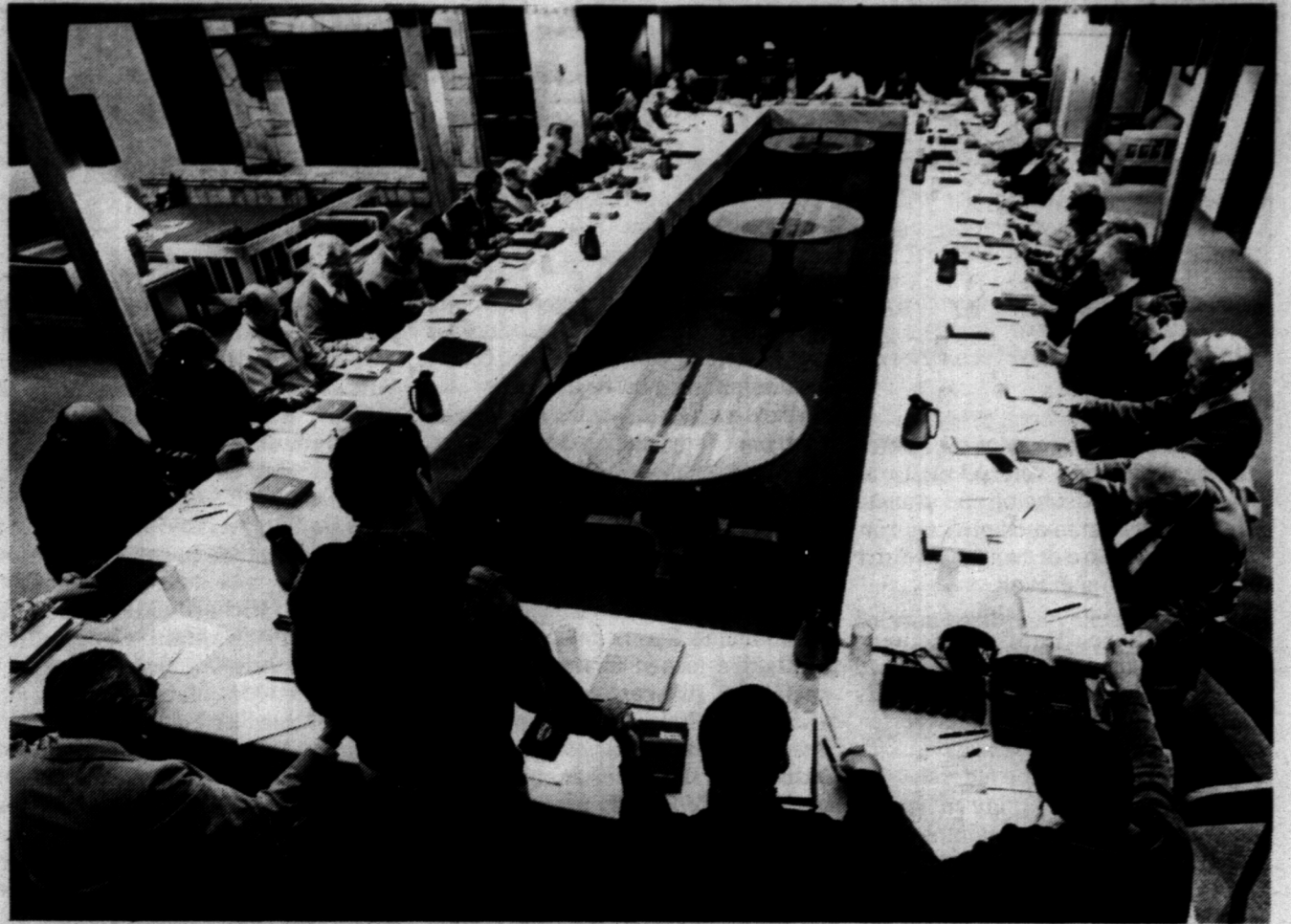
"Now the majority on the Peace Committee is of the opinion the way to make peace is to help fundamentalists toward their ends.

"I cannot be a part of this process."

The Fort Worth pastor noted the seminaries and some of the professors have been under heavy fire from critics within the denomination, and he said the visits of the Peace Committee subcommittees "pressured" the institutions into the statement.

"The seminaries have taken a long step toward their critics. They are trying to service us. What they have done will satisfy for a season, but fun-

(Continued on page 13)



Southern Baptist Convention Peace Committee members, agency executives and seminary presidents opened the prayer retreat at Glorieta Baptist Conference Center Oct. 20-21 by holding hands and asked God's assistance in bringing peace and reconciliation to the troubled SBC. (BP) Photo by Jim Veneman.

Six seminary presidents make reconciliation try

By Dan Martin

GLORIETA, N.M. (BP) — Presidents of the six Southern Baptist theological seminaries have announced a seven-point plan aimed at bringing reconciliation to the troubled Southern Baptist Convention.

The plan, called the Glorieta Statement, was announced during a prayer retreat at the Glorieta (N.M.) Baptist Conference Center, attended by seminary presidents, SBC agency executives, and members of the convention's Peace Committee.

"We, the presidents of the six SBC seminaries, through prayerful and careful reflection and dialogue, have unanimously agreed to declare these commitments regarding our lives and our work with Southern Baptists," the statement says.

The six SBC seminaries have been at the heart of a seven-year theological/political controversy in the nation's largest non-Catholic denomination. Critics have charged the denomination is drifting toward liberalism.

"We are aware that we are perceived to be at the heart of the controversy in our SBC fellowship," said the spokesman for the seminary presidents, Milton Ferguson, president of Midwestern Seminary, Kansas City, Mo., at a presentation to the SBC Executive Committee in September.

In the Glorieta Statement, the presidents said they commit themselves "to the resolution of problems which beset our beloved denomination. We are ready and eager to be partners in the peace process."

Although the presidents specified the "commitments" were done "at our own initiative" and are "unilateral,"

the Peace Committee later voted to "affirm the Glorieta Statement of the seminary presidents on its face value and express our appreciation to them for their effort at reconciliation."

Landrum Leavell, president of New Orleans Seminary, said: "These are things we (the seminaries) are going to do, regardless. We are being accused, and criticism is being directed at us. These are things we feel we can do something about."

Ferguson told Baptist Press the Glorieta Statement grew out of a prayer meeting among the seminary presidents in early September. "There was a sharing of our commitments in that prayer meeting," he said. "It was an effort to bring reconciliation in our convention."

Ferguson noted the "presidents are not all exactly alike, but we were in common in our commitment to work to bring reconciliation to our denomination. We adopted this statement unanimously."

Russell Dilday, president of Southwestern Seminary, Fort Worth, said the statement is from the presidents. "It has not been approved by our trustees or by our faculties. It grew out of the concerns and the convictions of the presidents. We said that rather than being divisive, we want to be part of the reconciliation process in the Southern Baptist Convention."

The statement was honed following a meeting in mid-September between the presidents and a subcommittee of the Peace Committee and completed during a meeting in Albuquerque, N.M., immediately before the Oct. 20-21 prayer retreat.

Roy Lee Honeycutt, president of Southern Seminary, Louisville, Ky.,

said the statement "was made at our own initiative and was not done under any kind of duress."

The statement begins with three philosophical statements and concludes with seven specific commitments.

The philosophical statements are:

— "We believe that Christianity is supernatural in its origin and history. We repudiate every theory of religion which denies the supernatural elements in our faith. The miracles of the Old and New Testaments are historical evidence of God's judgment, love, and redemption.

— "We believe that the Bible is fully inspired; it is 'God-breathed' (I Tim. 3:16), utterly unique. No other book or collection of books can justify that claim. The 66 books of the Bible are not errant in any area of reality. We hold to their infallible power and binding authority.

— "We believe that our six seminaries are fulfilling the purposes assigned to them by the Southern Baptist Convention. Nevertheless, we acknowledge that they are not perfect institutions. We recognize that there are legitimate concerns regarding them which we are addressing."

The seven specific commitments are:

— "We reaffirm our seminary confessional statements, and we will enforce compliance by the persons signing them.

— "We will foster in our classrooms a balanced, scholarly frame of reference for presenting fairly the entire spectrum of scriptural interpretations represented by our constituency. We perceive this to be both good

(Continued on page 13)

Not just another pretty acronym

Operation Hope found a need,

Story and photos by Tim Nicholas

Operation Hope in Waynesboro is "the natural conduct for kingdom people," according to its director Norma Mackey.

Mrs. Mackey, whose program includes feeding hot meals to the elderly and homebound in Wayne County, is referring to the verses in the Gospel of Matthew where Jesus explains that he was taken care of "when you did it unto the least of these."

So Mrs. Mackey and her cadre of volunteers, with the help of Home Mission Board hunger funds, are making sure that "the least of these" get the help they need — be it food, clothing, or other emergency supplies.

The story of Operation Hope is one of Christians doing what many leave for the government to do.

In April of 1984, when Norma Mackey was minister of education at First Church, Waynesboro, she was asked to serve on a committee to disperse some \$9,000 in United Way funds for food and shelter in Wayne County. Through that experience she discovered "the broad scope of what was needed in the county," she says.

She became acquainted with welfare workers and made a direct connection with her volunteer work with the county Woman's Missionary Union. As mission action/personal witnessing director of Wayne's WMU, Mrs. Mackey had taught a course on the witnessing woman at her church and at Abundant Life Church, an independent church whose pastor's son married Norma and Lynn Mackey's daughter. (Lynn Mackey is Wayne and Clarke County director of missions.)

Wayne County WMU invited community agency people to a meeting in the late spring of 1984 "to explain what they did and did not do," says Vivian Taylor, associational WMU director who works as Lynn Mackey's secretary and is secretary of Operation Hope.

Adds Mrs. Mackey, "We wanted to meet the needs of those who fall in the cracks."

At that meeting the women studied the mission action book for WMU and

decided Wayne County needed a community crisis center. Several churches had clothes and food pantries, but no unified efforts had been made.

They wasted no time. By May of that year, they occupied a portion of the old Wayne General Hospital — with the blessing of the board of supervisors.

The ministry was interdenominational from the first. Andy Olson, the Abundant Life pastor, is board chairman, and an Episcopalian, a United Methodist, and Charles Gordon, pastor of Pleasant Grove Baptist Church are fellow board members.

Operation Hope, which Mrs. Mackey says is an acronym for Helping Others Procure Essentials, began with \$75 in a bank account and opened a food pantry and clothing closet. That September Mrs. Mackey resigned from her church job to direct the ministry with salary guaranteed only to the end of that year. Solvency came slowly — for 22 weeks of 1985, she drew no salary.

The ministry grew fast, though. Between May and December of 1984, a total of 350 families — that's non-transient local folks — were represented in interviews at the center. That Christmas 265 families received dinner and toys.

Churches and the social agencies were able to refer people to Operation

Hope, particularly during the waiting period before food stamps could arrive, or when their home burned.

Having trained 72 women in 18 months in the witnessing women materials, Mrs. Mackey met several national WMU leaders who also heard about Operation Hope. So she was invited to tell at the WMU annual meeting in Dallas in 1985 how Operation Hope got started. Shortly thereafter, Richard Alford of the Mississippi Baptist Convention Board's Cooperative Missions Department invited Mrs. Mackey to apply for hunger funds.

Those funds are administered through the Wayne County Baptist Association. Local florist James Walley chairs the Associational Missions Development Program. "I guess you see people every day and assume they're all right — they're not," he says. Through Operation Hope, he says, "You get to know people, see their pain, and realize it's not across 10,000 miles, it's next door."

Thus far, the Home Mission Board has forwarded a total of \$12,000 in hunger funds to Operation Hope. The first \$9,000 of that money fed 405 individuals through the pantry ministry and 10,641 hot meals through the feeding center.

The feeding center opened because the Council on Aging closed two nutri-

tion centers this past February and no one else seemed ready to take up the slack. Some of the recipients went to Mrs. Mackey asking "Can't you do something about this?"

Nine days later, with board of supervisors' blessing again for more space at the old hospital, grocery stores were giving produce, a cook was hired — paid by the Abundant Life Church, delivery schedules were set up, and the home health care nurses had reported 46 cases of delivery needs.

The county gave the space and electricity, the city provided gas, and Mayor T.J. "Buster" Gordon and his wife bought a stove for the organization.

That move now has the center

feeding about 108 hot meals five days a week. But the load increased a few months ago when the county supervisors asked the group to take on another task.

Now Operation Hope supervises the distribution every two months of about 400 units of grocery commodities. Mrs. Mackey estimates that the new project takes a week's work for a person, plus that of several others on distribution days. "The supervisors said if Operation Hope doesn't take it, they couldn't do it," says Mrs. Mackey.

The spiritual dimension of operation Hope comes through fully as clearly as does the physical aid. During intake interviews with new clients,



Volunteer Henry Mizell of Calvary Church, unloads groceries.



Norma Mackey interviews a client at Operation Hope.



Volunteer Mary Cran, asked to help, said, "Why not?"



Volunteer Vickie Cook waits to interview the next client.



Jimmy Robinson, a Methodist, Retha Williams of New Zion, and Vera Strickland of Riverside, shell beans.



Nell Revette, the cook, is paid for her services by her church, Abundant Life.



Lula Mae Lacey (center) and Drusilla Smith (right) deliver hot lunches in the community for the Lord.

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days a few super-ke on

es the ns of com- s that work veral "The Hope o it,"

peraly as Dur- ents,

Mrs. Mackey or Mary Lee Bayne, a fulltime volunteer assistant who works 6-7 hours a day at the center, ask about church.

"Simply stated, I ask what church you go to," says Mrs. Mackey. "Then I ask them to tell me about it." She adds, "I can tell whether they have a personal relationship with the Lord and (if the answer is no) I stop the application process and share with them my faith." The applicant's response tells her whether to pursue the conversation.

"We just don't want anybody to feel they have to make some kind of decision in this office in order to receive help here," she says.

But there have been professions of

faith, and "individuals have come back later to tell me they've renewed or made a commitment to the Lord. We've had requests for marital counseling, (and) requests to study "Mark My Word," a new WMU Bible study in the Book of Mark."

A few of the volunteers are offenders, working off fines rather than, as the chief of police told Mrs. Mackey, "just dusting furniture at city hall."

One, according to Mrs. Mackey, has already begun regular Bible study attendance as a result of her involvement at Operation Hope.

All the stories don't turn out well — Mrs. Mackey tells of a suicide that shouldn't have happened, but the day the Baptist Record visited Operation Hope, a young woman came to Mrs. Mackey's in tears but left saying "Maybe tonight I can sleep." Her husband out of work, the family was about to be evicted. She left the office with a gas voucher and with the promise that after the weekend she could receive utilities money and rent help to prevent eviction for at least another 30-day period so the family could look for work.

"If anything happens in this office," says Mrs. Mackey, "the people leave with hope. God loves them and there's another human who cares how they are."

Volunteers make the difference

The picture is rare. An older white woman and a younger black woman together deliver a load of hot lunches to a neighborhood home. Their common bond is Christ — and the belief that Operation Hope has value in meeting human need.

Volunteers are the backbone of Operation Hope.

When her husband died a year-and-a-half ago, Mary Lee Bayne found herself with time on her hands. A member of Pleasant Grove Church, whose pastor Charles Gordon, is on the board, Mrs. Bayne started out working once a month, as do many of the other church volunteers.

"I loved it so much I started coming every day," she says. Mrs. Bayne has worked in the office and kitchen, even filling in as cook. "It's changed my whole outlook on life altogether . . . really made me know what ministry is."

Volunteer Vickie Cook says there are benefits to working at the center other than money. A little old woman — age 90 or so, says Mrs. Cook, was in the office looking for help for her grandson who couldn't pay his gas bill. She spied a stuffed animal in a sack of toys the center was saving for Christmas. "She asked me if she could steal it," says Mrs. Cook.

"I said you can have it," she says. Then the old woman "gave me a bone crushing hug."

Mrs. Cook, who volunteers three days a week, and is a member of (Continued on page 11)



Operation Hope.



community. Says Lacey, "I love to come here and work

Faces And Places

by anne washburn mcwilliams

"Boys, be sure to lay a good foundation"

My uncle Zeddie was named for his uncle Zeddie. I've always assumed that was taken from the name, Isaiah.

All his seven sisters adored him, their only brother, the fourth-born. Mama (her name is Johnnie Lou) was next to the youngest and doesn't remember this, but she heard it from the older sisters. When Uncle Zeddie was a small boy, he'd eat supper and then fall asleep on the bench by the table. Grandma Allen, whose favorite motto was "Cleanliness is godliness," would tell him to get up and wash his dirty feet so he could go to bed. But Emma Belle, Gladys, Lois, and Nannie Pearl didn't want to disturb their little brother. One of them would find a pair of clean socks and slip them on his bare feet so he wouldn't have to wash them, and lay him gently in bed, still half asleep.

In later years, as the only brother, he felt a sort of responsibility for the welfare of all his sisters — the older ones, and the younger ones (Aunt Lillian, Mama, and Aunt Maysey). One time when Mama was in second grade and slipped off from school without permission, the teacher made her stay in after school for three days. Mama heard the report that her brother was standing outside her schoolroom windows and saying, "That teacher had better not whip my sister!"

In the past few years, since Daddy died, Mama chose Uncle Zeddie as her financial advisor. He was a good one. In fact, both she and he were whizzes at money management, so that the interest rate was their favorite conversational topic. If the weather were stormy, he would call her and ask her to come over and spend the night at his house. If she left his house at night, he'd insist she call when she got home so he'd know she was okay.

Uncle Zeddie was born April 3, 1899.

Mama was born March 4, 1908. When World War I started, Mama remembers, Grandma and Grandpa Allen were afraid their only son might have to fight, if the war went on long enough. They would try to think up ways to keep him from being a soldier. Maybe they could dig a cave in the woods, and hide him in it. His sisters could take turns carrying him food. Of course they were not serious and had no intention of doing that. But Mama, being only six or seven, believed them and has never forgotten their words.

The war ended without his having to go; instead he took a job in north Alabama helping to build the Wilson Dam, on the Tennessee River.

Saturday, August 11, 1918, he married Lura Earl Rearden in a ceremony at West Point, Ga. They returned to his mother's house for the wedding supper. This year, 1986, they celebrated their 68th wedding anniversary. WTXN Radio at LaFayette, Ala., gave them a cake and announced their names as honorees of the week. (For 67 of those years, from Nov. 27, 1919, they lived in the same house, at Ridge Grove, 10 miles from LaFayette, in the community where I grew up.)

Aunt Lura Earl is a good cook who has entertained many guests in her cozy kitchen. In his later years especially, Uncle Zeddie usually refused to eat anyone's cooking except hers. When he became ill, in the past year or so, he wanted her always within a stone's throw (and if possible, not out of his sight.) I never had any doubt that they loved each other a great deal. She took good care of him when he was sick, and if she were sick he would worry and worry.

When we were in Alabama, he liked for W. D. to come by and chat with him. Another of his favorite topics was the weather. Rarely did he miss a televised weather report. Once when

we heard of a station that did nothing but give weather reports all day, we thought how nice if Uncle Zeddie's TV would pick it up.

They had three sons (Elmer, Palmer, and Henry), nine grandchildren, and 16 great-grandchildren. (Henry, my age and my playmate when we were small, died a year or two ago.)

On Oct. 3, when I was in Richmond, W. D. called to say Uncle Zeddie had died the night before, at age 87.

Uncle Zeddie was a good carpenter. After farming for a while, he was for many years a self-employed contractor, and most of that time was in business with his sons, Henry and Palmer, and some of his grandsons, building houses.

Jimmy Allen, the grandson who is a pastor, spoke at the Oct. 4 funeral service. He mentioned that his Papa Allen would always say, "Boys, be sure to lay a good foundation." It might be a beautiful house — but it would not be a good house unless it had a good foundation. (The funeral was at County Line Baptist Church, where Uncle Zeddie had been a member since about the age of 12. The pastor, Aubrey Todd, assisted; a granddaughter, Patsy Lovelace, played the piano while Jimmy and his wife, Martha, sang.)

One of the foundation stones in Uncle Zeddie's life was that of honesty. Another was purity of speech. I never heard him use profanity and I never heard him gossip, or criticize other persons. Most important, his life was built upon the Solid Rock.

When I was on vacation last week, I stopped by to see Aunt Lura Earl. It gave me a pang of grief to see Uncle Zeddie's chair empty. Only Mama and Aunt Maysey are left, of his sisters. But I expect to see him again in that city where the builder and maker is God.

Baptists respond to needs as floodwaters inundate Missouri

By Brenda J. Sanders

ST. CHARLES, Mo. (BP) — Missouri Baptists sprang into action in early October, ministering to victims of heavy flooding across the state. Several Southern Baptist churches opened their doors to serve as Red Cross disaster shelters, providing a warm place to sleep for people flooded out of their homes. In addition, the Missouri Baptist Convention disaster relief trailer was stationed at First Baptist Church here to coordinate feeding efforts in the area. In some areas, Missouri Baptists have worked with flood victims and Red Cross volunteers to arrange for financial assistance from disaster relief funds. A total of \$25,000 — \$12,500 each from the state missions offering and the Southern Baptist Home Mission Board — has been made available to

help meet emergency financial needs, said Don Anders, associate missions director for Missouri Baptists.

Anders said relief aid is distributed on the basis of greatest need, rather than according to denominational affiliations.

The first days of October brought a near-record rainfall to Missouri. Gov. John Ashcroft reported more than 7,000 people were homeless across the state. Initial residential property and agricultural damage was estimated at nearly \$100 million.

The state's central counties along the Missouri River suffered most of the damage, Ashcroft said, with 80 of Missouri's 115 counties reporting some kind of flood damage.

Missouri Baptist Disaster Relief Coordinator Jerry Kersey set up the

Missouri disaster relief trailer in front of the St. Charles Church Oct. 6. By Oct. 9, the vehicle had been the base for local and mobile feeding of about 2,000 flood victims, Coast Guardsmen, and police.

Kersey, associate state Brotherhood director, said the trailer was to stay put through the week of Oct. 14. "We're still needed here," he says.

"When people are able to go back to their homes for cleanup, we'll be needed for mobile feeding. So we plan to stay."

First Baptist Church in St. Charles was a Red Cross disaster shelter for several days. As many as 143 persons stayed there in one night, Kersey said.

Brenda J. Sanders is a news writer for Word & Way, newsjournal of the Missouri Baptist Convention.

Just for the Record



Fellowship Church, Tippah Association, recently held dedication service for its renovated and expanded sanctuary. The sanctuary was enlarged by 840 square feet. Those on the building committee are pictured, left to right, Mark Hodges, Ms. Fairy Miller, Kenneth Carter, Mrs. Lecoy Medlin and Billy Hill. Not pictured, W. E. White. Active deacons at the time of the building program were Hodges, Danny Lawson, James Cappleman, Sidney Burks, and Carter. Ed Lowrey is pastor.



Ebenezer Church, Senatobia, recently held its GA Recognition Service. The theme was "My Promise to God." Pictured, left to right, are Shannon Sowell, Angela Sanders, Jenny Johnson, Dawn Sowell, Jane Munns, and Lynn Goode. Leaders are Kathy Dickerson, grades 1-3, and Mary Jane Sanders, grades 4-6. Eddie Prince is pastor.



GAs of Bowmar Ave. Church (Warren) recently held their recognition service. Pictured are, front row, left to right, Kim Hutchins, Amy Peters, Jennifer Sykes, Amy Anderson, Gwen Guice, and Kathy Barr.

Back row, Yvette Guice, Adrienne Anthony, Jennifer Bennett, Alicia Guest, and Neeli Jones.

Mission's Friends, Big Level Church, Wiggins, studied about missionaries to Hawaii, and had a Hawaiian Luau. The leaders were Brenda Edwards, Alice Parker and Beverly Bond. David Grisham is pastor.

The Neshoba County Baptist Association sponsored a Royal Ambassador Field Day at the Neshoba Baptist Center in Philadelphia, Oct. 11. The event was coordinated by Neshoba County RA Director, Sammy J. McDonald. Willie Johns, Simpson County RA Director led in activities such as chapter meetings, knot-tying, and target practice. Worship services were led by Old Pearl Valley pastor, Sammy McDonald and Trinity Pastor, Grady Collins, both of Philadelphia. Others assisting in the sessions were Larry Ponder of USM,

Scott Smith from William Carey and John Hovehen and Jeff Smith from Mendenhall. This was a first for Neshoba RA work.

The Children's Choir of Silver Springs Church (Pike) recently led the worship hour with the musical presentation "Down By The Creek Bank." Choir members are Christie Cade, Amy Martin, Mindy Blanchard, Lacey Copeland, Anne Johnson, Tiny Elkins, Tara Smith, Lisa Elkins, Patricia Goldmen, Jennifer Daix, Kellie Dominique, Amanda Foreman, Celeste Cade, Rebecca Johnson, Margaret Johnson, Mollie Harris, and Mrs. Karen Smith, Dennis Johnson, Josh Copeland, Daniel Fortenberry, Seth Stroud, Curtis Martin, Chris Copeland, and Joseph Osborn. The choir is directed by Mrs. Sheri Stroud, Joel Stroud is pastor.

El Salvador missionaries seek to aid quake victims

By Erich Bridges

SAN SALVADOR, El Salvador (BP) — One week after the earthquake that killed hundreds and left thousands injured or homeless, Southern Baptist missionaries continued their efforts to help quake victims.

They have distributed heavy plastic sheeting for temporary shelter to at least 5,000 homeless people, said missionary Bill Stennett. More than \$25,000 in Southern Baptist relief funds also have paid for lanterns, food, medicine, water containers, tin roofing, and wood for housing reconstruction.

Stennett reported Baptist and evangelical relief trucks have been mobbed in some parts of the city. "We try to pick out the people who really need the help and send them to the vehicle. But when 10 or 12 get to the truck, other people see it, and almost before we can help the families we've chosen, we're being mobbed by everybody, and we have to move out and come back later," he said.

Beyond aid money, however, missionaries so far have not requested Southern Baptist volunteers and relief materials from the United States.

They say most needed supplies can be obtained within El Salvador and effectively distributed by the missionaries themselves and the relief agencies they work with on a regular basis. Also, materials arriving from outside the country are being handled by the government.

"All items now being shipped into the country are being turned over to a relief committee named by the government of El Salvador," said Don Kammerdiener, the Southern Baptist Foreign Mission Board's director for Middle America and the Caribbean. "Any supplies we send from outside will be submerged into that process, and we will not be able to participate in the distribution to the people."

Stennett said that there were plenty of volunteers on hand. As reported

earlier, the quake damaged First Baptist Church of San Salvador, the offices of the Baptist Association of El Salvador and the Baptist Bookstore. Subsequent reports from American Baptists, who work closely with the association, indicated at least two church members died in the earthquake: an adult member of Emmanuel Baptist Church and a child who attended a mission of First Baptist. Many others are said to have suffered injuries or lost their homes.

Emmanuel Baptist Church also was damaged, along with a Baptist-sponsored orphanage in the city that was evacuated following a strong quake aftershock Oct. 13. The orphanage chapel split in two. The quake also ruined a wing of a Baptist school in the city and heavily damaged the home of Baptist association President Mary Kalil.

Erich Bridges writes for the Foreign Mission Board.

Cleary gives a day and a roof to family

By Dale Sauls

A group of Baptist Men from Cleary Baptist Church of Florence demonstrated recently that missions begins at home. After learning of a financial need in the lives of a family in their church, more than 20 men gathered on Saturday morning at the family's home and by mid-afternoon they had a new roof on their house.

The Baptist Women's group from the church was also involved. They purchased the roofing materials for the project and prepared lunch for the men.

A neighbor commented that she had never seen home missions so vividly demonstrated in her own neighborhood.

When asked about the project, Gene Gillis, pastor at Cleary, explained, "We just had a church member that needed his house roofed and the Baptist Men decided to do the labor and the women's action group at the church provided the money. One of

our church members needed a little help so we all pitched in."

After completing the project around 3 p.m. the whole group gathered on the front lawn for prayer. Two hours later the rains came and continued through the weekend. It was as if God had waited until the roof was finished before sending the rain.

Men who helped with the roofing project were Gillis; Steve Foxworth; minister of youth education at Cleary; Scott Summers; John Walton; Kevin Vaughn; Junior Willing; Jim Carson; Bill Lieb; Steve Robinson; Wesley Partin; Bob Whatley; David Boykin; Buford Jones; Gene Fowler; Mickey Smith; Eric Willing; Ken Munn; Mark Mace; Ken Johnson; Bubba Shorter; John Thornton; Billy Stringer; John Neely, and Steve Winborne.

Dale Sauls is minister of education, First Church, Richland.

Southwestern trustees hear Dilday report, elect two

FORT WORTH, Texas (BP) — Southwestern Seminary trustees here heard President Russell Dilday's annual report on an "outstanding year" and elected two new faculty members at their fall meeting Oct. 13-15.

Trustees unanimously elected Terrell M. Peace as instructor in foundations of education and Royce Alan Rose as assistant professor of administration.

Peace currently teaches at Bauder College in Arlington, Texas, and is interim minister of education at Emmanuel Baptist Church in Corsicana,

Texas. He previously taught on Southwestern's adjunct faculty.

Rose is director of independent study education with the Southern Baptist Seminary External Education Division in Nashville, Tenn.

Drew J. Gunnells, pastor of Spring Hill Baptist Church in Mobile, Ala., was re-elected board chairman. Wallace Palmer, pastor of First Baptist Church, Leesville, La., was elected vice chairman. John McNaughton, a layman from Fort Worth, was re-elected secretary.

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President lauds seminaries' action

GLORIETA, N.M. (BP) — Southern Baptist Convention President Adrian Rogers has called a plan by SBC seminaries to work toward reconciliation "a courageous action."

Rogers, who was elected president of the 14.5-million-member denomination during the annual meeting in June, made a statement to Baptist Press following a three-day prayer retreat at Glorieta Baptist Conference Center in the mountains northeast of Santa Fe, N.M.

The retreat involved a two-day meeting with the seminary presidents, agency executives, and Peace Committee members. It featured testimonies, group discussion, and prayer times.

Rogers, pastor of Bellevue Baptist Church in Memphis, Tenn., also is a member of the SBC Peace Committee, a group charged with finding the sources of the controversy in the SBC and making recommendations for their solution.

Rogers said following the meeting: "My heart is rejoicing in what I feel

was a significant breakthrough.

"The testimonies of some of our agency leadership and seminary presidents, their spiritual pilgrimage, was used of God to remind us again of our common roots and our oneness in Christ. It was a joy to reaffirm one another in genuine love.

"Many exciting and significant things came from our meeting together. One of the most significant was the courageous action of the six seminary presidents when they made in unison a statement of theological intention around which we all ought to rally.

"This was a genuine overture on their part and was done in a warm and sincere spirit. I call upon all of us (Southern Baptists) to respond positively and to give peace a chance."

In his written statement, Rogers made seven suggestions for Southern Baptists as they seek peace and reconciliation.

"The road to peace is a two-way road. None of us need forsake convictions, but I want to suggest some things that we all ought to do

together," he said.

— "First, we can intensify our prayer effort as we see how much is at stake.

— "Second, we can renew our commitment to Bold Mission Thrust.

— "Third, we can prayerfully, intelligently, and enthusiastically come alongside our agency heads and seminary presidents to help them be all they can be for Christ and his kingdom.

"Fourth, we can increase significantly our Cooperative Program giving to show love and good faith in this movement toward solid biblical faith and world evangelism.

— "Fifth, we can pray and work for fairness in all appointments so that we have the best Baptists cooperatively and theologically to represent us.

— "Sixth, we still have a way to go, so it will behoove all of us to guard our rhetoric and cease divisive actions.

— "Seventh, please pray for me that I can have the touch of God upon my life to be to all Southern Baptists what God would have me to be."

Thursday, October 30, 1986

BAPTIST RECORD PAGE 11

Cooperative Program

(Continued from page 2)

Convention Board and send all the money to missionaries across the nation and world?"

If that were done, soon there would be no missionaries to go across the world in an effective mission effort. Each of our missionaries was won to Christ, taught, trained, and prepared for missionary work in one of our churches, in our camps, and assemblies. Weakened churches and a diminishing supply of mission per-

sonnel and dollars would result.

Southern Baptists have developed the best system for church assistance and missionary education and outreach to the religious world today.

The Cooperative Program supported ministries provided through the Mississippi Baptist Convention Board are a vital link in that strong chain of world-wide missions.

John Alexander is director of the Stewardship and Cooperative Program Promotion Department.

Missionary dies in police custody

NAIROBI, KENYA (EP) — An American missionary detained by Kenyan police died Sept. 24 at the headquarters of Kenya's Criminal Investigation Department. The U.S. Embassy confirmed the death.

Lyle Marvin Hutson, a 63-year-old retired executive working with the Associated Christian Churches of Kenya, collapsed in the waiting room while making his daily report to the

police. He was known to have heart trouble.

Hutson and American missionary Richard Scott Hamilton were detained in Kitale a few days earlier, and released in Nairobi on the condition that they report to the police each morning. They were accused of violating Kenyan security by importing powerful radio transmitters and walkie-talkies.

Jones County women plan Nov. 2 World Day of Prayer observance



From left are members of the planning committee for the Jones County Baptist Women's World Day of Prayer: Jane Winn, Marjorie Williams, Alma Barnes, and Dell Scoper, chairman. Not pictured are Mildred Flowers and Ettie Godard.

Volunteers make the difference

(Continued from page 9)
Chicora Church, moved to Waynesboro from Las Vegas because she felt that a small town was a better place to raise her children. Her husband was looking for work there. Mrs. Mackey saw the moving van which brought their furniture to town

and visited, telling her about the ministry of Operation Hope.

"So many people are out of work," says Mrs. Cook, "who have worked hard all their lives. They've never had to ask for help before. It has to be a humbling experience." She adds, "We try to help them keep their pride."

First, Mt. Olive, will dedicate organ

First Church, Mt. Olive, will dedicate its new organ, Nov. 16 at 11 a.m. with Bob Peden of Meridian as guest organist.

Lowrey Compere of Newton will be

guest speaker; Jennifer Hollingsworth of Jackson and a student at Ole Miss will be guest soloist.

Kenneth Walters is pastor; Zoe Yates is church organist.

Straight Bayou plans Harvest Day

Straight Bayou, Anguilla: Nov. 2; 23rd annual Harvest Day; C. C. Caraway, guest speaker; John Yates,

Jackson, music; Sunday School, 9:45 a.m.; worship, 11 a.m.; lunch served; afternoon program, 1:30 p.m.

The annual Jones County Baptist Women's World Day of Prayer will be held Nov. 2, 2 p.m., at Highland Baptist Church, in Laurel. A prayer observance each year around the world under the direction of the Women's Department of the Baptist World Alliance, the local event is co-sponsored by the Woman's Missionary Union of the Jones County Baptist Association and the women of the National Baptist Convention in the Laurel area.

The 1986 program theme is "God's Command — Our Response."

Appearing on the program will be Sam Lindsey, mayor of Laurel; Richard Brogan, president of the Mississippi Baptist Seminary; Gail James, WMU director, Jones County, and D. W. Sewell, pastor of Highland Church.

The featured speaker is Juanita Simmons of Detroit, Mich. A native Mississippian, and a graduate of Jackson State University Simmons has a doctorate in the field of education and is director of the National Baptist Congress of Christian Education Workshop for Deans and Directors of Christian Education.

An offering will be taken to meet world relief.

A reception will follow the program. Child-care will not be provided.

The wise can learn by listening to the ignorant. — Citizen, Allendale, S. C.

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Trustees commend R. Dilday, reject attempt to silence him

By Mark Wingfield

FORT WORTH, Texas (BP) — Southwestern Seminary trustees here have voted 19-11 to approve a motion praising seminary President Russell Dilday for restrained and "judicious" leadership.

The motion of praise was made by Davis Cooper, pastor of University Hills Baptist Church in Denver, during the trustees' meeting Oct. 15. It replaced a motion by Ralph Pulley, an attorney and member of First Baptist Church of Dallas, which attempted to silence Dilday's opinions on controversy within the Southern Baptist Convention.

Cooper's motion praised Dilday for "the obvious restraint which he has manifested over the last two years" of the SBC controversy and encouraged him to "continue this judicious style of leadership."

Pulley's original motion asked Dilday to "refrain from writing . . . criticizing the leadership of the Southern Baptist Convention" and to "evidence positive support of convention leadership and trustees of this institution."

The motion requested Dilday "refrain from further public comments orally or in writing that the issue before the Southern Baptist Convention is political and not theological."

Furthermore, the motion called for Dilday to refrain from "any joint seminary presentation to the (SBC) Peace Committee" and to "cease public involvement in any dispute in the Southern Baptist Convention."

Dilday and the five other Southern Baptist seminary presidents promised to present a proposal for peace within the denomination when they meet with the Peace Committee Oct. 20-22 in Glorieta, N.M. Earlier in the trustee meeting, Pulley expressed concern over Dilday's participation in talks with other seminary presidents and the Peace Committee.

Pulley's motion also would have required involving trustees from the beginning stages of discussion with any prospective faculty member.

The motion called on administrators to invite the president of the Southern Baptist Convention to speak on campus each year and to allow trustees to approve all speakers for commencement exercises, revivals, seminars, and other "significant events" on campus.

Pulley recalled his unsuccessful attempt in 1984 to ask trustees to restrain Dilday from addressing convention politics. Even though trustees did not pass that motion, Pulley said, he thought Dilday "would feel the tenor of the trustees' comments" and abide by that.

Instead, Pulley said, Dilday continued to speak and write against the fundamental-conservative movement in the convention. Most recently, Pulley said, he had been concerned with Dilday's column in the July/August 1986 issue of *Southwestern News*, the seminary's monthly newsmagazine.

In that issue, Dilday cited a "leader-

ship vacuum" in the Southern Baptist Convention, which he said institutions like Southwestern Seminary would fill in the future. The column, Dilday said, was taken from a 1984 conversation with Billy Graham. Graham had said he believed religious leadership in the future would come not from individuals but from great institutions.

Pulley said he presented his motion to allow a "healthy discussion" with the president. "I feel after two years the trustees should make a definitive written statement to the president regarding current convention matters."

Pulley added, "If we continue our present course, this seminary will be hurt, and hurt permanently."

Bill Grubbs, a layman and member of First Baptist Church of Dallas, supported Pulley's motion. Speaking particularly to the proposed prohibition on Dilday's interaction with other seminary presidents and the Peace Committee, he said he feared Southwestern would go on record supporting Southern, Southeastern, and Midwestern Baptist theological seminaries.

Cooper, who described himself as a fundamentalist, said, "I am more fundamental than the fundamentalists, but I am a strong supporter of Russell Dilday." He said the seminary president had been "very judicious in the way he has responded" to the controversy during the past year. "It is evident he has restrained himself."

No one spoke to the substitute motion, and the vote, cast by hand, was 19-11 in favor of Cooper's proposal. Two of 32 trustees present — Chairman Drew Gunnells, pastor of Spring Hill Baptist Church in Mobile, Ala., and one other — abstained from voting.

The afternoon before, Dilday had told trustees of his "personal and deliberate decision this year not to be involved at a public level" in the controversy. "I have turned down every interview," he said. "I have refused speaking engagements. I have not addressed the convention issue directly in publications."

"Frankly, that goes against my grain," Dilday said. "I've had to bite my tongue when this institution has been slandered."

Later, trustees voted unanimously to "affirm our support for the elected leaders of the Southern Baptist Convention and the Peace Committee."

After the vote on Cooper's motion, trustees who identified themselves with both factions in the convention praised Dilday. Some said that although they had voted against the substitute motion, they were not voting against Dilday. Others expressed frustration because they felt discussion on the original motion had been cut off prematurely.

"I'm for Russell Dilday," said Jimmy Draper, former SBC president and pastor of First Baptist Church of Euless, Texas, who voted against the motion. He explained the substitute motion put him in a "difficult posi-

tion" of appearing to vote against the president.

Draper said he voted against the substitute motion because he wanted the original motion to be discussed.

At Dilday's suggestion, the board continued its Wednesday morning session through chapel time so everyone would have the opportunity to raise concerns. Board members carried on a frank dialogue with Dilday, who attempted to clarify what he called "misconceptions" presented by others in the meeting.

Trustee John McKay, music evangelist from Fort Worth, criticized having Roy L. Honeycutt, president of Southern Seminary, as the May 1986 commencement speaker. Dilday said Honeycutt was invited to speak five years ago and it is not unusual to have presidents of the other Southern Baptist seminaries speak at such occasions.

McKay asked if there is a "moratorium on conservative speakers" being asked to speak at the seminary. Dilday said every SBC president since 1979 has spoken at Southwestern during his term. He noted current SBC President Adrian Rogers is scheduled to speak Nov. 18. Some asked Dilday why he thought the seminary was "under attack." Dilday responded that leaders of the fundamental-conservative movement have "openly acknowledged the takeover effort. They've claimed victory."

"When I say there's a takeover attempt, I'm not accusing any of you," he said. The fact of a takeover plan is "publicly in print."

Others questioned why Dilday continued to say the convention controversy is political in nature. "The Peace Committee has said there are political problems," Dilday responded. "That's not just my personal opinion."

Dilday concluded by telling the board he had recently experienced a "convincing conviction that God has called me to this place. I have reaffirmed what I think is God's direction for my life."

At the beginning of the Wednesday morning session, Chairman Gunnells urged the board to keep its meeting open, which it did.

"An open meeting is much better for all of us," he said. "It will show our convention we have nothing to hide."

Mark Wingfield writes for Southwestern Seminary.

Bond Church will break ground

Bond Church, Bond, will have ground breaking for a new pastorium, Nov. 2. The morning service will be held on the site of the new pastorium. Special music will be presented by Vaughn Thacker and his group, and dinner on the ground. Gerald Simmons, associate pastor, will move on to the field after his marriage to Miss Cindy Strain of Gulfport, Nov. 21. John Wade is pastor.



Intensive care

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You mentioned that you have Medicare. It is my understanding that Medicare will pay for up to 60 days of treatment. Medicare will cover drug and alcohol abuse treatment in a hospital. The Chemical Dependency Center (the CDC) is a part of the Mississippi Baptist Medical Center.

Let me urge you to call the Chemical Dependency Center where you will receive personal attention. The number for the CDC is 1-800-962-6868.

Questions addressed to Intensive Care are forwarded to Chaplain Joe Stovall at the Mississippi Baptist Medical Center and are handled in consultation with Dr. Ed Burchak of the staff of the Chemical Dependency Center. Inquiries should be addressed to Intensive Care, Baptist Record, Box 530, Jackson, Miss. 39205.

1,500 women pray "Lord, change me"

NEW ORLEANS — On Friday evening, Oct. 3, nearly 1,500 women gathered here and prayed aloud for God to help them change.

Evelyn Christenson, chairman of United Prayer Ministries, challenged the women to pray "exchange" prayers. "Lord, exchange my accusing finger to take responsibility on myself," she said as an example. "Lord, exchange my pride for your glory . . . Lord, exchange those things I want for you."

Christenson was one of five key speakers at New Orleans Seminary for the three-day conference for women titled "Lord, Change Me . . ."

She said there are four "sources of wisdom." They are "sensual," "worldly," "demonic," and wisdom from God. To obtain wisdom from God, one should "read (the Bible) until he tells you to stop . . . interact with the Father . . . and tuck it down in your heart so the Holy Spirit will recall it when needed."

Another key speaker, Dot Sample, past president of the Woman's Missionary Union of the Southern Baptist Convention, said, "We must be willing, vulnerable to change."

Sample said four factors prevent people from changing — unwillingness to change, unwillingness to grow in one's relationship to God, unwillingness to know oneself, unwill-

ingness to change response patterns.

Who needs change? Sample, who is a psychologist, answered, "Christians who are walking in a rut on a shifting earth, . . . persons who do not live in the power of the resurrection, . . . and those persons who are hurting because of crises need change."

Ann Kiemel Anderson, a marathon runner and author, said, "If Jesus plants a dream in your heart and plants it deep, He will carry it through . . ."

Embrace the pain, embrace the change, and it will do something powerful in you."

Marge Caldwell, talk show hostess, counselor, and charm and modeling instructor from Houston, suggested that in order to effect change in the home, one should say "I love you" often to family members, laugh with the family, and listen to each other, "really listen," she said, "without advice."

Dallas fitness expert Millie Cooper spoke on "changing outwardly." She said four main factors are involved in good health — "proper weight, proper diet, proper exercise, and avoiding tobacco." Those who try to make themselves look good on the outside without these four factors are "like giving a car a good coat of paint when it really needs an engine overhaul," she said.

Mississippi Baptist activities

Nov. 2-8	Royal Ambassador Emphasis Week (BRO) Emphasis
Nov. 7-8	GA Mother/Daughter Weekend; Camp Garaywa; 4 p.m., 7th Noon, 8th (WMU)

What to do when you hurt

By James A. Ruffin
James 1:1-12

There is a bumper sticker that reads, "When life hands you a lemon, make lemonade." It is easier to smile at that statement than to practice it. The basic philosophy, however, is sound and biblical. The Bible teaches that we can turn defeat into victory and trial into triumph.



Ruffin

Much of life is lived in the midst of trouble. Hurts, pain, problems, suffering, and grief just will not go away. Moved by the Holy Spirit, James addresses this issue in a way that enables us to find hope. Here is a word for people who are hurting.

I. Consider it joy (v. 2). Don't misunderstand! James does not mean that we are to seek trouble. Neither does he say that trouble is all joy. Rather, he urges us to "count" or consider it all joy. That is, look at your hurts from the bright side as capable of being turned to your good. See your problem as an opportunity for you to become more like Jesus, and for God to further his work.

II. Ask God for wisdom (v. 5, 6). When you hurt, ask God for wisdom, the ability to view life from God's viewpoint.

What are we to do when we cannot cope with life's trials? Ask of God and he will supply our deficiency.

III. Persevere (v. 3, 4, 12). What to do when you hurt, persevere. Endure. Keep on. Don't ever, ever stop. Do the will of God regardless.

Trust your Heavenly Father and maintain steadfast commitment to do his will.

Encouragement could well be the theme of James 1:1-12. In the face of the hurts of life here is encouragement to believe our trials can be turned to good, encouragement to prayer, encouragement to keep on keeping on, encouragement to look hopefully to the future.

James A. Ruffin is pastor, Poplar Springs Drive Church, Meridian.

"Deaf want to contribute"

NEW ORLEANS (BP) — The first Ministering to the Deaf Conference brought ministers to the deaf from across the country to New Orleans Oct. 7-9.

Carter Bearden Sr., deaf minister for the Southern Baptist Home Mission Board, said "We do not ask or want to be deaf... but we are not ashamed to be deaf. We want to make contributions to our church and to be a blessing, and to lead people to know the Lord Jesus. We want to stand up and be counted worthy."

Bearden, who spoke to students and faculty of New Orleans Seminary in a chapel service during the conference, said, "We have a terrible shortage of qualified, trained pastors to work with the deaf. As a field that is open, it is white unto harvest, and

we do need men and women, especially men, who will come in and preach and minister."

The conference covered topics such as "Preaching in a Deaf Congregation," "Marriage and Family Enrichment," "Time Management for the Minister," "Thinking About God," and "Biblical Studies."

Bearden said Southern Baptists have more than 1,200 "hearing workers," the majority of whom are volunteers; about 49 churches and missions for the deaf; and about 46 preachers and missionaries, six of whom are bivocational.

"Hearing people want us to be like them," he said. "We do not want to be like you. We just want to be ourselves. We want to be people. People who cannot hear."

Six seminary presidents . . .

(Continued from page 7)
education and good cooperation.

— "We respect the convictions of all Southern Baptists, and we repudiate the caricature and intimidation of persons for their theological beliefs.

— "We commit ourselves to fairness in selecting faculty, lecturers and chapel speakers across the theological spectrum of our Baptist constituency.

— "We will lead our seminary communities in spiritual revival, personal discipleship, Christian lifestyle, and active churchmanship.

— "We will deepen and strengthen the spirit of evangelism and missions on our campuses while emphasizing afresh the distinctive doctrines of our Baptist heritage."

— The statement also announced a series of three national conferences on biblical inerrancy.

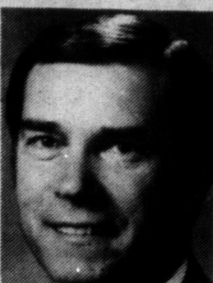
The first, scheduled May 4-7, 1987, at Ridgecrest (N.C.) Baptist Conference Center, will deal with biblical inerrancy. The second, to be held in 1988, will concentrate on biblical interpretation, and the third, set for 1989, will concern biblical imperatives.

Ferguson said the purpose of the conference on biblical inerrancy "is not to debate, argue, or criticize. We plan to bring in the best evangelical scholarship and study what it means when the term 'inerrancy' is used. 'We are not trying to make everybody believe alike, but we have come to the conclusion that we have not given that scholarship (on inerrancy) a fair shake. Good education demand that we do that.'"

Ferguson, said the six presidents have scheduled J. I. Packer, professor at Regent's College in Toronto, Canada, to lead the conference.

Packer, he said, is a noted scholar

Calvary Church, West Point, has called James S. (Jim) Young as minister of music and education.



Young

Young moved to West Point from Liberty Church, Liberty. Other churches he served included Highland, Laurel, First, Ellisville, Drew, Hernando, and Como, Como. He attended Northwest Junior College, Delta State College, and graduated from University of Southern Mississippi. He is married to Mary Frances Ouzts of Augusta, Ga. and they have three daughters. Payton Myers is pastor.

First Church, Crystal Springs, has called Dennis Rape as minister of education. He goes there from a similar position at Parkway Church, Tupelo. He and his wife, Nancy, have one son, age 20 months. A native of West Point, Rape received his education at Mississippi College and Southern Seminary. He holds a B.A. degree in religion and master of divinity degree in religious education.

Tommy R. Bufkin has resigned as pastor of Concord Church, Yazoo Association, and has accepted the pastorate of Mt. Zion Church, Rankin Association. He is married to the former Sharline Moore of Natchez, and they have two daughters, Amy and Jessica. Mt. Zion honored Bufkin and his family with a reception and pounding.

New Bethlehem Church, Rt. 4, Mendenhall has recently called James Sellers of Hopewell as pastor.

New Bethlehem will have its harvest festival, Nov. 1, at 5:30 p.m. The pastorium has been re-carpeted throughout, and other improvements have been made.

Gerald Thompson has accepted a call from Concord Church, Booneville, to serve as minister of music. He served East Pleasant Ridge Church, Prentiss Association, for several years. W. G. Dowdy is pastor.

in the field of inerrancy and was the principal writer of the 1983 Chicago Statement on Inerrancy, drafted by the International Council on Biblical Inerrancy.

Ferguson said he hopes from 500 to 1,000 Southern Baptist pastors, teachers, and others will attend the conference.

In addition to Ferguson, Dilday, Leavell, and Honeycutt, other seminary presidents participating in the Glorieta Statement are Randall Lolley, president of Southeastern Seminary, Wake Forest, N.C.; and Harold Graves, interim president of Golden Theological Seminary, Mill Valley, Calif.

William Crews, elected president of the California seminary Oct. 13, said that while he did not participate in drafting the Glorieta Statement, he "likes it."

Staff Changes

Randy W. Turner, recently became pastor of Parkway Church, Natchez. He had served as assistant pastor at Roswell Street Church in Marietta, Ga., for the past three years. He is a graduate of Mississippi College and New Orleans Seminary. Turner is married to the former Sharon Price, and they have one son, John Randall, 18 months old.

First Faith Church (Panola) has recently called Scott Brooks as minister of music and youth. Brooks is a student at Northwest Mississippi Junior College and is active in the BSU. Gary Crowell is pastor.

Jackie Kay, pastor of Grace Memorial Church, Gulfport, has resigned to become pastor of Bartlett Church, Bartlett, Tenn. He has served various committee posts on the associational level and was area co-chairman of the Mississippi Mission Endowment Campaign.



Kay

Jimmy Garner began work as minister of education/evangelism with First Church, Louisville, Oct. 19. He goes to Louisville from Open Acres Church, Montgomery, Ala., where he served as pastor for the past four years.

He served with a team in Nigeria, and has recently returned from leading Sunday School growth conferences in Alaska.

Vaughan Gardner has resigned as pastor of New Ireland Church in Union, Newton County. He is enrolled at New Orleans Seminary. He is available for supply, interim, revivals or pastorate, and can be contacted at 4601-201 Seminary Place, New Orleans, La. 70126.

Harold D. Smith is the new minister of music and youth at Providence Church, Cleveland. Prior to going to Providence Church, Smith served Ruleville Church, Ruleville. Eugene Walden is pastor.



Smith

John L. (Bill) Anderson, accepted a call to become pastor of Noxapater Church, Noxapater, on Sept. 28. He and his wife, Ann, have three boys.

He goes to Noxapater from Coker, Ala. where he had been pastor for five years.

Wayne Hill has accepted the pastorate of West End Church, Louisville. He was licensed to the ministry by Murphy Creek Church, Winston County, Sept. 7.

Don Bennett, former minister of music at Colonial Heights Church, Jackson, has moved to Union Avenue Church, Memphis, Tenn.; 2181 Union Ave., 38104, (901) 276-5421.

Jewell Ray Greer has moved from Poplar Springs Church, Hazlehurst (part-time minister of music) to Parkway Church, Kosciusko (full-time minister of music and activities).



Greer

Greer is a 1936 graduate of Mississippi College. He is the son of Mr. and Mrs. Hubert Greer. Greer and his wife, Lisa, began their ministry in Kosciusko on Oct. 26. Jimmy A. Smith is pastor.

Sherman resigns

(Continued from page 7)

damentalists will ask for more concessions from our educators. In the end, serious theological education will wither."

In his resignation statement, Sherman noted "some of us have offered the Peace Committee several ways to reduce tension and move down the long road to peace."

He said some of the suggestions are:

— "A restructuring of the Pastors' Conference, making it representative of all Southern Baptist pastors. In exchange, the Forum would be abandoned.

— "A division of both theological education and (Southern Baptist) Sunday School Board literature, with one track for moderates and another for fundamentalists.

— "Some serious, measureable way to make appointments in Southern Baptist life. Both sides would be represented to the strength of their vote in the last presidential election.

— "Design a better way to register and vote at the Southern Baptist convention so the hint of irregularities

could be reduced."

Sherman added: "To date, none of these proposals has much life in the Peace Committee. It seems to me a military model is at work. Peace will come not from reconciliation and mutual acceptance, but peace will come when one group defeats the other and drives it from the field."

He told Baptist Press he realizes the resignation "will appear to be 'sour grapes' and a sore loser. That may be."

"But," he added, "a few months from now I see a Peace Committee report coming that I cannot sign and hold a good conscience. At that point, I could be a part of the minority report should others hold my views."

"It seems to me it would be ironic to divide the St. Louis convention over the report of the Peace Committee."

"Resignation seems the better course to take."

He ended his written statement by asking Southern Baptists "to give a prayer for the few moderates on the Peace Committee. To this point, they are powerless."

Names in the News



Laney Lanier, right, receives a plaque from Hardy Denham Jr., president of the Mississippi Baptist Board of Ministerial Education. Lanier served as treasurer of the board for seven years and retired from the volunteer post for health reasons. He was business manager at Mississippi College.



Mrs. Brownie Anderson has served as organist at Carey Chapel Church, Red Banks, for 55 years. The church presented her with an engraved silver tray, gifts, and a reception. Ken Bradley is pastor.



Pineview Church, Hattiesburg, recently licensed Larry Deemy to the gospel ministry. Pictured is Paul Blanchard, pastor, (left) presenting the certificate of license to Deemy.

Mitch Beckman, a native of St. Augustine, Fla., was ordained to the gospel ministry on Aug. 27. He has accepted a call as associate pastor of Ruleville Church, Ruleville. Beckman is a student at Mid-America Seminary. His wife is the former Kathy Muenstermann. Gene White is pastor.



Barr

Robert E. Barr, pastor of Dixon's Mills Church, Dixon's Mills, Ala., was ordained to the ministry, Oct. 12. Bill Ashford, pastor of Anding Church, Benton, gave the charge to the candidate.

Others on program were Bill Spencer, executive director of Bethel Association of Ala.; Tanya Rowe, soloist; children of the church; T. G. Norris; and Milton Dixon.

Barr, a graduate of Mississippi College, is presently attending New Orleans Seminary. A Jacksonian, he is the son of Mr. and Mrs. Fred Barr and attended Van Winkle Church.

Woodland Church, (Chickasaw) presented its pastor, Dan Holland, and his family a clothes dryer for their anniversary. During the past year, the church has purchased a new P.A. system, and also purchased and paid for more land.

The Dean Wilder Singers will be presented in mini-concert at Broadmoor Church, Jackson, Nov. 2, at 7 p.m. Dean Wilder, of the famed Hale and Wilder duo, has formed this group which includes himself; his wife, Mary Jane Wilder; a former student, Sarah Taylor; Ronald Witzke, who is a member of the voice faculty of William Jewell College; and pianist Gerald Anderson of the faculty of Olivet Nazarene College in Kankakee, Ill.

Their programs are wide-ranging, encompassing both secular and sacred music, and are of the same musical quality and variety that have given Hale-Wilder Concerts an international reputation. Jim Futral is pastor. J. M. Wood is minister of music.

West Corinth Church, Corinth, ordained Gilbert Steen as deacon, Sept. 21. Nat Mayhall, director of missions, Alcorn Association, brought the ordination message. Steen is married to the former Wanda Jones of Corinth. Alvis K. Cooper is pastor.



Steen

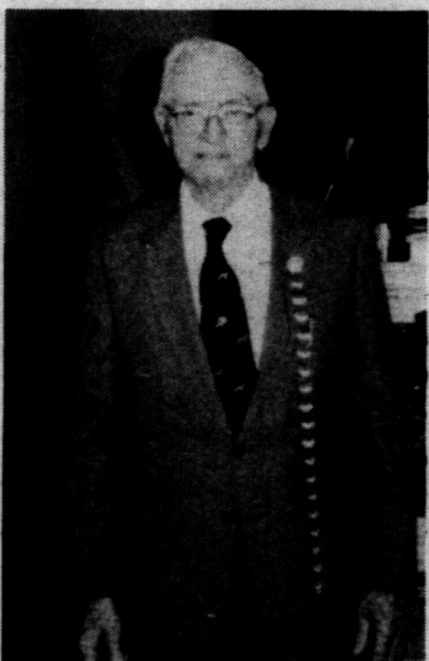
Arthur West is available for supply, interim or full time pastorate. He can be reached at 2015 Sky Farm Ave., Vicksburg, Miss., 39180 or phone (601) 636-3583.

Marcus Alexander, pastor of First Church, Flowood, for 17 years, will retire at the end of November. Alexander, formerly of Jayess, has been in the ministry for 44 years. He will be available after November for Bible studies, revivals, interim, and supply, and can be reached at 144 Jacquelyn Drive, Pearl, MS 39208, or call (601) 939-7975. A retirement reception is planned at the church for him and his wife, Juanita, Dec. 7, 2-4 p.m., in fellowship hall.



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Dave Carter, a member of Pioneer Church, Woodville, on the first Sunday of October received his 39th bar to 39 years of Sunday School attendance with a 100 percent perfect record. Carter has been a deacon of the church for 40 years.

O. B. Beverly, pastor, along with W. V. Carter, Sunday School superintendent, presented the bar.

Ricky Hawthorne was ordained as a deacon at First Church, Richland, Oct. 5. Ed McDaniel, pastor, preached the ordination sermon. His father, Sammie Hawthorne, offered the ordination prayer. Hawthorne is a teacher and coach at Richland High School. He also teaches the 7th grade boys' Sunday School class.

Scott Baptists go second financial mile in Kansas

By Holmes Carlisle
Scott County Director of Missions

Scott County Baptists did more than they originally planned to do and are glad they did.

It all started when Julius Ellis, a missions pastor in Great Bend, Kansas, contacted me, an old friend and fellow worker from a pioneer mission project that took place in Colorado in 1956. Ellis had started a mission in a building once used as a washateria in a section of Great Bend that has a population of about 10,000 with no other church of any kind in the area. Most of the families live in mobile homes.

The purpose of the contact was to secure help in getting a church building. The congregation was outgrowing the washateria.

L. P. Lee, formerly pastor of Bethlehem Church, Forkville; the moderator, Wyatt Measells; and the director of missions went to Great Bend to evaluate the situation there. Their report was enthusiastic and positive.

When Scott County Baptists were informed of the situation they readily agreed to respond. Their anticipated response was to financially contribute to the securing of a foundation for the building there. This was to be prepared in the fall, a floor concrete slab poured in the spring and a volunteer construction crew of more than 100 workers, from Sydney, Texas to come and erect the building in four or five days. Toward this, Scott County sent a little over \$11,000, and figured this was to be their total part.

However, as the end of May ap-

proached the foundation and concrete floor were in place but no funds were available for the construction of the building from that point and the Texas builders were running out of time to include this project in their summer plans. It seemed as if an unfinished building might well be the only witness in that community for some time.

On invitation by Scott Baptists Ellis was invited to come and speak to a called meeting at the associational executive committee and other church leaders. Following the presentation and in accordance with a plan 11 units of \$5,140 were pledged by churches and individuals to provide \$56,540 that would be needed for the materials. These who provided the money will be reimbursed over a period of two years.

With this in hand the Texas builders came and a building of 5000 square feet was erected in July as planned. Charles Belt, the pastor of Forest Baptist Church, went out to help in the actual construction.

The Eastside Baptist Church in Great Bend, Kansas, has now occupied its new building though it is not completely finished. They have a building that would conservatively be evaluated at \$200,000 at a total cost of \$63,000.

The whole city is aware that some Baptists in Mississippi did much to make this possible along with those in Texas who built it. There is now an established witness. It cost more than Scott County Baptists planned at first, but they are all happy about it.

Missionary News

Robert and Beverly Thomas, Baptist representatives to Yemen, have completed furlough and returned to the field (address: Box 8080, Ibb, Yemen). A native of Tennessee, he was born in Etowah and lived in Memphis. The former Beverly Buford, she was born in Memphis, Tenn., and grew up in Senatobia, Miss.

Roger and Penny Stacy, missionaries to Brazil, have arrived on the field to begin language study (address: Caixa Postal 1635, 13.100 Campinas, SP, Brazil). They are natives of Mississippi. Both consider Pontotoc their hometown.

Flora and Bob Holifield, missionaries to Italy, have arrived in the

States for furlough (address: Rt. 10, Box 244, Laurel, Miss. 39440). They are natives of Mississippi. He is from Jones County; she is the former Flora Cole of Lamar County.

Michele and William L. Brigham, missionaries to Thailand since 1982, have resigned from missionary service. The Foreign Mission Board approved their resignation at its September meeting. They served as student workers in Bangkok, Thailand. He was born in Houston, Texas, and considers Yazoo City, Miss., his hometown. She is the former Michele Rogers of Collins, Miss. They may be addressed at 2406 Woodbourne Ave., Louisville, Ky. 40205.

Homecomings

Horseshoe, Tchula: Nov. 9; William Cox, former pastor, guest speaker; Sunday School, 10 a.m.; morning worship, 10:45; lunch served in fellowship hall; Don Riley, pastor.

Bethlehem Church, (Simpson): Nov. 9; Jerome McLendon is pastor.

Westside, Bruce, Nov. 9; services, 10:30, followed by dinner on the ground and a singing in afternoon; Philip Caples, pastor.

Cherry Creek, Ecu: Nov. 2; Sunday School, 10 a.m.; worship, 11 a.m.; Ray Bryant, former pastor, speaker; fellowship meal to follow.

Revival Dates

Calvary (Lawrence): was Oct. 26-29; Sunday service, 11 a.m.; Sun-Wed., 7 p.m.; Jimmy Hood, pastor;

Houston Road, Ellisville, evangelist; Leroy Hughes, minister of music; Calvary, music; Mike Sutton, pastor.

SUNDAY SCHOOL LESSON COMMENTARIES

Jesus: The Source of living water

By Marjean Patterson
John 4:1-42

Every twentieth century woman should benefit from the visit of Jesus with the Samaritan woman. His declared purpose of coming into the world, "to seek and save that which was lost" transcended boundaries of all descriptions. The Samaritan woman at the well would never be the same following her encounter with the Lord Christ, the "living water."

I. Jesus' offer of living water (4:7-15)

Because of long-standing hatred between Jews and Samaritans, travelers between cities in Galilee and cities in Judea normally skirted around the area known as Samaria. The estrangement was deep and bitter. The Samaritans had opposed the rebuilding of Jerusalem and the temple in the days following the return from Babylonian captivity. Subsequently, they had built their own temple on Mt. Gerizim and had organized their own version of the Pentateuch, the five books of Moses.

Perhaps "divine necessity" is a mystical explanation of why Jesus felt compelled — or "had" — to go through Samaria. He no doubt

BIBLE BOOK

knew there was a woman there who needed his message, his ministry, his understanding, his touch of her life.

In the visit of the Savior with the Samaritan woman, he modeled for us the indirect approach to soul-winning. He began the conversation where both were — he was thirsty, she was shocked that he was there and that he would speak to her.

The Samaritan woman, whose name we do not know, immediately recognized Jesus as a Jew. How did she know? Perhaps there was a slight difference in facial features, dress, and accent.

Several areas of prejudice and discrimination surfaced in the conversation of Jesus and the woman. A Samaritan against a Jew, a woman against a teacher, spoke of prejudice involving social position, race, nationality, sex, and religion.

Jesus was provided physical water. In turn,

he provided the woman with spiritual refreshment which would permanently take care of her soul's thirst.

II. Teaching about true worship (4:24-26)

The woman sought to change the subject of the conversation, since Jesus had asked her some penetrating and embarrassing questions. She dragged up the old question between the Jews and Samaritans about the proper place to worship God. Jesus assured her that God never is limited to places. God wants all true worshippers to worship him in spirit and in truth.

Jesus went on to proclaim his Messiahship to this disfranchised Samaritan woman, a most unlikely person to be the first recipient of this information from the lips of Jesus.

III. The Samaritan woman's witness (4:28-30)

Breaking into the conversation were the disciples of Jesus, who had just returned from their trip into town to buy food for Jesus and themselves. Apparently Jesus and his men had reached the town of Sychar near the noon hour, the hottest part of the day, when most of the women from the town would be inside their homes.

As the other men returned, the Samaritan woman left quickly, so quickly, in fact, that she went off without her water pot. There are Bible scholars who feel that she ran into the city. Perhaps if she had taken her water pot, it would have slowed her down.

Upon her arrival in her city, this excited, happy woman shared the great news she'd received at an extremely unlikely place — the town well.

The visit with Jesus had given the woman an unexpected boldness. Going right up to everyone she saw, she told them about Jesus. Her fellow townsmen were so excited over her news that they immediately went to the well to meet this person who had told the Samaritan woman "everything I ever did."

John went on to explain in verses 39-42 that many of the Samaritans from that town believed in Jesus because of the testimony of that woman. Now, as then, the responsibility of followers of Jesus is to present the good news to all, the news that he indeed is "the living water."

Marjean Patterson is executive director, Mississippi WMU.

The northern kingdom is destroyed

By Robert E. Self
2 Kings 17:6-8, 13-18

In the lesson for last week, we saw that the 10 tribes of the North followed after and made Jeroboam their king. He set up golden calves at Bethel and Dan to keep the people from returning to Jerusalem to worship. The compliance of the people resulted in their forsaking all that he had done for them.

Disobedience to God will always incite and demand his judgment if not corrected. It is true of an individual and of a nation. He did not judge Israel immediately but the time came when his anger was stirred and his judgment came. Notice our text for today.

I. Declining commitments, 2 Kings 17:6-7

The biblical account of the decline of a nation that had formerly been so very blessed is a sad thing. Israel had rejected God's plan in accepting the leadership of a man whose heart was pagan, who "caused Israel to sin." The leadership of Jeroboam in the setting up of two golden calves set the pace for destruction.

It is interesting to note that those who followed after him in the position of king walked in the same direction that Jeroboam walked. They

UNIFORM

also made Israel to sin. Each king seemed more ungodly than the previous one.

II. Decisive actions, 2 Kings 17:8-9

The people proved to be ungrateful for all that God had done for them. They easily substituted a golden calf for Jehovah. The covenant was easily broken. There seemed to be no pain in their hearts over their evil.

They erected "high places." The pagans believed that their gods lived in the hills, so they placed their shrines there. The Israelites did the same.

They set up Asherah poles on the hills and under every spreading tree. Asherah was a lewd goddess of the Phoenicians and Syrians. Gross immorality was practiced wherever she was worshipped.

They burned incense to pagan deities, offering sacrifice to the gods of wood and stone at every high place. The direct confrontation is presented when the Bible tells us that the Lord

had said, "you shall do this."

III. Divine intervention, 2 Kings 17:13-17

God does not give up on his people easily. He sent prophets and seers to call them back. Prophets technically are "forth tellers" and seers are those who see visions. The concepts are used without distinction. God sent his ministers to warn a wayward people to turn back to the truth.

The plea went unnoticed. The people had developed a stubborn attitude that would lead to their destruction. Verse 15 tells us that they rejected his laws and his covenant, becoming vain. They continued to follow the pagan practices. Idolatry had become the official religion of a people so recently known as the people of God. They even erected new idols and places of worship after God warned them. Baalism and Ashtaroah became popular among them. So extreme became their practice of paganism that they sacrificed their children by fire and practiced witchcraft.

IV. Disastrous cost, 2 Kings 17:18

Sin can only go unchecked for so long. The actions of the people finally provoked the Lord to anger and judgment came. The result of their

sins was that a nation of 10 tribes was destroyed. Disobedience led to destruction. A long succession of ungodly rulers who advocated pagan practices resulted in the judgment of God falling on the people. The cost was great, as it always is when one rejects the Lord.

Conclusion:

Every person is accountable to God for the conduct of his life. For the Christian the accountability is even greater. We have been given the revelation of Jesus and must therefore order our worship practices around him. Open disobedience to him along with sub-Christian practices in our worship will certainly be judged.

The implications of our actions have consequences for us as persons and for our families, but it goes beyond that. Our nation must also be accountable. We are not a real Christian nation. We are a people so familiar with the tenets of Christianity as to be dangerous.

The truth is that the god of materialism and the philosophy of humanism have so blinded us that we have become spiritually comfortable. It is true of our nation because it is true of us as persons. We must come to Jesus.

Robert Self is pastor, First, Brookhaven.

Punishment and grace; accepting God's gift

By James W. Street
Genesis 3:14-24

Previously identified is the notion that sin separates us from God. The earliest and most graphic depiction of sin, punishment, and grace is found in our text. How early the words are really doesn't matter — they could have been written this morning. Human nature hasn't changed one iota. The antics of Adam and Eve, man and woman, are repeated today and everyday not because we caught original sin through the blood stream, but because the dark side is a part of our wanting God's place.

Paul Tillich spoke of God as the "ground and our being," meaning that God is our origin, our life, our salvation, our destination, and that our existence is rooted in him. We foul the ground — it is never the other way around. The ground never fouls us. Sin or foulness produces a rootlessness, a sense of separation, a feeling of purposelessness, a hint that we are not fulfilling our destiny. Those feelings are punishment enough — but they are not the end of

LIFE AND WORK

punishment.

The story of Genesis rolls on; pain in childbirth, difficulty in coaxing crops from the ground, eating bread that is earned by hard work and sweat, and deportation from the idyllic state of Eden — all evidences of punishment for sin. What a dismal picture of humanity's condition! And the picture is a mirror image of folk today. The dark cloud of our shame is brightened only by the glow of God's grace.

Again, Tillich wrote: "Grace strikes us when we are in great pain and restlessness." Sin does have a bright side for there comes a time when sin compels us to search our souls and face our evil condition and finally realize that there is absolutely nothing we can do to extricate ourselves. At that point when despair is total,

then the sin that prompted the despair causes its own self-destruction.

When sin is stretched over so much of our life that it is taut and tight and begins to crack — at that point we are accepted by that which is greater than our comprehension. In the midnight of life, when sin is at full tide, God's grace is there in copious quantity. That's the way God is — loving us even in the depths of our sin, sharing with us the consequences and the pain and the agony of our sin.

At that point you begin to learn how much God really does love you and you hear him say: "Relax, I love you. I am not going to throw you away. We can make something good out of your life. You are my son. You are my daughter." At that moment we know what faith means by grace.

To do that is to believe in and receive grace. To accept God's gift of love just because it is given is to appropriate what grace is all about. Really, grace is not too profound. It is simple and direct. But, it is threatening to our images

of self-sufficiency and, therefore, it is manifestly uncomfortable. Grace demands dependence on God. It tears down our facades. It strips off our masks. It silences our boasting of moral achievement.

Grace is the simple affirmation of the graciousness of God who then enables us to live graceful (full of grace), gratitude-filled lives. To accept the grace of God is not going deep in complexity, but it is going deep to the place where we are who we are and where the bright, brittle masks of the faces that we wear must be laid aside.

Grace is the Gospel. Grace means that the world, neither our private, inner world nor the one out there, will not be left to flounder in its own misery and fate. God is there when you make a mess of it. God is there when you succeed and when you fail. God is the major, positive force in our world — yours and mine. God is for you and me. The "forness" is called grace and is epitomized in the person of Jesus Christ.

James Street is pastor, First, Cleveland.

Baptist Record

Baptist Joint Committee

Church-state tensions discussed at conference

WASHINGTON (BP) — The Baptist Joint Committee on Public Affairs celebrated its 50th anniversary with a conference exploring the tensions that occur when Christian values intersect with issues in the public arena.

The meeting, the 20th National Religious Liberty Conference, drew more than 500 participants, the largest such gathering since the Baptist Joint Committee began in 1936.

"We have focused both on the past and the future as we come to this terribly difficult intersection" of church and state, said James M. Dunn, executive director of the Washington-based organization of nine Baptist bodies in the United States and Canada.

The conference speakers spanned from spokesmen for food and economic justice to a college president to eminent church historians.

Former Alabama congressman John Buchanan told participants how his father had been chairman of the Southern Baptist Convention's Committee on Committees that appointed the first members of the SBC forerunner of the BJCPA in 1936.

The Northern Baptist Convention — now American Baptist Churches in the U.S.A. — joined the effort in 1937. A year later, the National Baptist Convention joined what became, in 1941, the Baptist Joint Committee on Public Affairs.

"Gripped in a battle"

During the conference, the scope of the tensions was spelled out by Robert L. Maddox, executive director of Americans United for Separation of Church and State, who told participants the nation "is gripped in a battle for religious liberty."

"On all sides," he said, "forces are arrayed that would undercut the hard-won battles of the past. Through overt and covert means, political and religious leaders want to control our religious impulses, reshape our spiritual sensibilities for parochial, partisan, or nationalistic purposes. Government agencies want to tell us what is church. Politicians want to tell us when and how to pray. Preachers want to tell us how to worship and to set up their own standards as norms for true believers."

A former member of Congress from Texas, Barbara Jordan, said the "wall of separation between church and state" has never been a solid one. "There have been holes," she said. "It is penetrable. It should be penetrable."

Jordan, now professor of public service at the Lyndon Baines Johnson School of Public Affairs at the University of Texas, Austin, added: "The

worst thing for us to assume as a posture would be to view the wall as solid, impenetrable, imprisoning."

She said separation of church and state should be maintained, but the two institutions also must recognize the potential for working cooperatively on issues such as sexuality, marriage and divorce, child care, child abuse, health care, liberty, and justice. "There is much work left for us to do," she said. "We will do well if we cooperate instead of fight."

Church historian Martin Marty told participants there always have been tensions between church and state. "There have been no serene times," he said. "The church is always in tension. There were no good old days."

"No coercion"

Marty, distinguished service professor of the history of modern Christianity at the University of Chicago School of Divinity, urged continuing support among Christians for the principles of equal separation that allow "no coercion of religion, no privileging of any particular religion, and no disability against individuals or groups who act on religious impulses."

Charles G. Adams, pastor of Detroit's Hartford Avenue Baptist Church, called Jesus' instructions to "render unto Caesar the things that are Caesar's and to God the things that are God's" one of the "most misunderstood and misinterpreted passages" in the Bible.

The passage does not demand blind allegiance to political authority, said Adams who added, "To give blind obedience to Caesar is to give to Caesar that which belongs to God."

Adams said he believes the correct interpretation is that the coin — which bears Caesar's image — belongs to Caesar, but man — who bears God's image — belongs to God.

Particia Ayres, president of Bread for the World, said, "Too many Christians have not understood that discipleship also demands careful stewardship of their citizenship."

Ayres, also a former chairman of the Southern Baptist Christian Life Commission, said culture's deeply rooted animosity toward the poor and faulty motives such as guilt are two possible reasons Christians are not more effective in responding to the call for justice in the causes of hunger. "We must go beyond charity," she said. "Charity that does not flower into a cry for justice will wither on the vine."

A call to rise up to the "challenge of non-violence and the imperative of peace with justice" was sounded by Coretta Scott King, widow of slain

civil rights leader Martin Luther King.

"May we rise up and meet the challenge and face new opportunities to make this nation the just and democratic nation I believe it was intended to be," said King, president of the Martin Luther King Jr. Center for Nonviolent Social Change in Atlanta. "If we do this, I believe our children will rise up and call us blessed."

Harold Stassen, the only living member of the eight-person American delegation that drafted and signed the original United Nations charter in 1945, called for Christian involvement in efforts to achieve world peace.

Acknowledging some Christians oppose peace talks among the super powers, Stassen said, "To go to world war in this nuclear space age inevitably means devastation and death beyond description and the virtual end of human civilization on this earth."

A college president told participants they must not depend on schools to teach values in society, saying instead "we must do it ourselves."

"Wishful thinking"

Olin Robison, president of Vermont's Middlebury College, said, "It is wishful thinking in the extreme to assume that the educational system can play that role; assume the responsibility of passing to the next generation the central and binding values, the moral and ethical concepts that set us free to be who we can be."

Also speaking to the gathering was actor David Soul, who showed the documentary film "The Fighting Ministers," focusing on the economic plight of steelworkers in the Pittsburgh area.

"The issue is not about economics," Soul said. "It is about dignity." He added, for him, the basic question of the Christian faith is "what does it mean to me and what will I do about it. Not just believe, but do."

Doug Marlette, a syndicated cartoonist with the Charlotte (N.C.) Observer, spoke about satire, emphasizing the need for people to be able to laugh at themselves and the things they hold dear. "I think a sense of humor is the earmark of maturity," said the creator of the comic strip "Kudzu."

Participants also heard a discussion of issues facing churches regarding taxation presented by Samuel Ericsson, executive director of the Christian Legal Society, and Dean M. Kelley, religious and civil liberty director for the National Council of Churches of Christ.

Small church leaders meet at Clarke

On Saturday, Oct. 11, a Small Church Leadership Conference was held on the Clarke College campus at Newton. The conference was sponsored by the Mississippi Baptist Convention in an effort to meet the need of small southern Baptist churches (150 or less in Sunday School) to train their leaders for more effective service. Three hundred thirty eight (338) attended the conference coming from the counties of: Choctaw, Clarke, Jasper, Kemper, Neshoba, Noxubee, Leake, Newton, Scott and Smith. The opening message was delivered by Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board. The conference was presided over by Chester Vaughn, program director, MBCB. The welcome to the Clarke campus was delivered by Jim Read, academic dean.



Earl Kelly

War creates more hunger in Africa

By David Wilkinson

WASHINGTON (BP) — War, not drought, is becoming the primary contributor to massive starvation in Africa.

According to the United Nations Office for Emergency Operations in Africa, 80 percent of Africans facing critical food shortages today live in four countries in the midst of civil war — Angola, Mozambique, Sudan, and Ethiopia.

The most critical situation exists in Sudan where more than two million people in the southern region of the country face imminent starvation.

Ironically, food is available. Unlike the great famine of 1984-85, northern Sudan and neighboring Kenya have experienced record harvests this season. The problem is the fighting between the Sudanese government, dominated by the Moslem Arabic people of northern Sudan, and the Sudan People's Liberation Army (SPLA), a coalition of Christian and animist Africans in the south.

While both sides use food as a weapon, millions of innocent Sudanese men, women, and children have been caught in the middle.

The Sudanese government has refused to let food out of the towns and garrisons to people in rural areas, fearing it might be used to feed rebel soldiers. In turn, the SPLA has blocked food shipments to the towns and garrisons, fearing the food might get to government troops. The fighting also has grounded emergency food airlifts and blocked truck convoys loaded with food.

The International Red Cross halted an airlift of food relief in September after the SPLA shot down a civilian airliner, killing 60 people, and warned that its airspace must not be violated.

In late August, Uganda closed its border with Sudan in retaliation for Sudan's alleged support of rebels in

northern Uganda, eliminating an important departure point for relief aid into southern Sudan. The United Nations is now using Zaire as a departure point for relief efforts.

Robert Parham, director of hunger concerns for the Southern Baptist Christian Life Commission, said that in addition to the immediate crisis, war has a long-term impact. "It disrupts farming, destroys marketing facilities and displaces farmers. In a crossfire, seeds cannot be planted and crops cannot be harvested."

The Southern Baptist Foreign Mission Board currently has no missionaries in Sudan. Southern Baptist foreign missionaries are withdrawing in Kenya, Ethiopia, and Uganda which will be affected by Sudanese refugees fleeing the famine and war.

David Wilkinson writes for the Christian Life Commission.

It is in leisure time that men are made or marred.

Good leaders are now so scarce that many people are just following themselves.

Baptist Record

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October 30, 1986